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Text: "The City's Church"

By H. Paul Douglass

CHAPTERS I and II

By Mrs. Haidee Ewing Rankin

THIS book is not written to appeal to readers through their emotions or sympathies but it will appeal "especially to the thoughtful, far seeing Christians who are disturbed by the present state of the church in the city and are anxious to see the church made a more effective agency for the Christianization of our urban life."

However, the problem does concern those living in the country and small towns, for the Christianization of the urban life has become a national *problem*. "The city to a large extent sets the standards for the country not only in dress and customs but also in religious thought and practice. Certainly if our cities are to be centers of godlessness the whole country will be affected. Conversely, if the church of the city is strong and effective the country districts will be immediately benefited."

This has been termed "the age of modern cities" and its era of growth extends from the middle of the past century until today—what its future

may be or to what time it shall extend no one is able to compute. From the Interchurch World Survey we learn that "the growth of cities is a worldwide phenomenon." London though 2,000 years old, has experienced four-fifths of its growth in the past 100 years; Paris is four times as large as it was 125 years ago; the population of Petrograd tripled in seventy-five years. Cities in Asia, South Africa, Australia and South America have had similar experiences. It behooves *the world* to be concerned about its *cities*! The Survey tells us, "There are twenty-five metropolitan districts listed by the United States Census Bureau. In these districts one-fourth of the population of the United States lives on one four-hundredth of the land area of the country. The commerce of the land centers in them. They have built around them the basic industries and control them. The great financial institutions are there. They have science, culture and

art. They fix the prices of commodities; mold public opinion and start 'fads.' They have great political power. In them every city problem is found in its tensest, most acute and active form."

What are some of the reasons for the almost incredible growth of our cities during the last seventy-five years?

There are three sources of growth in the urban population. The first is known as natural increase. In cities, in times past the number of deaths overbalanced the number of births and it is less than one hundred years since the balance "was struck in favor of births." The Survey attributes this to "the triumph of medicine and sanitation in checking epidemic diseases and reducing the mortality rate in cities to below the birth rate. These triumphs have been the most important factors in the advancing rate of increases of the world's population, which has been fundamental to the swift growth of cities in recent years." The death rate of New York has been reduced by two-thirds within about seventy years. The death rate of the Negroes in the cities approaches that of the birth rate 22 to 25.2, a condition which reflects the conditions under which they are compelled to live and their present lack of adaptation to life in the city.

The second "source of supply" of city population is immigration. "The Jews, as ever, are city men. Farmers and village people from Italy have taken to the cities of America. So, too, have the Greeks, Syrians, Russians, Chinese, and Japanese, all of them accustomed to country ways and

open fields. Chicago, for example, has drawn nearly one-eighth of its population from Polish sources (11.81%), more than one-eighth from German sources, one-twelfth from Russian sources. . . . Had there been an even distribution in the flow of immigration, it would, like the flood of the Nile, have left a deposit that would have made for the enrichment of America. It was not so distributed; it dammed up the cities." (Sears)

Since the adoption of the federal immigration law, which is restrictive, immigration has been greatly reduced but the children of immigrants are here and constitute a large factor in our city life.

Migration is one of the largest contributing factors to the increased growth of cities. Up to the time of the Civil War the majority of workers were engaged in agriculture but after that time the migration to cities began and continues until today some authorities assert that "more than half of our population live in cities."

The Negro migration to the cities has been called "a mass movement" for in 1870 there were only 750,000 Negroes in our cities and by 1900 there were 2,000,000 and since 1900 the number has almost doubled. This movement has been to both Northern and Southern cities. "Never in the history of the nation has there been anything comparable to this shift of Negroes from country to city." (Sears) It is interesting to note that cities in Indiana, Illinois, Michigan and Wisconsin are gaining more rapidly than cities in other sections and that cities west of the Mississippi come in second, while eastern cities are falling off in population because

their former source of supply—southeastern European immigration—is cut off. Even this brief reference to the sources of growth in the urban population sets forth with no uncertainty that the City is the Product of Change. Or as Josiah Strong puts it "The phenomenal growth of the modern city is due to redistribution of population."

Josiah Strong gives three reasons for this flocking of peoples to the cities: 1. The application of machinery to agriculture. As fewer men with improved agricultural implements can do the work formerly done by many and as "the world cannot eat three or four times as much food simply to oblige the farmers," a large proportion of them are obliged to abandon agriculture, and are forced into towns and cities. 2. The substitution of mechanical power for muscular, and its application to manufactures. "When the world's power was muscular, industry was for the most part individual, and naturally so. When power became mechanical and stationary, workmen gathered around it, and industry naturally became organized. Manufactures, therefore, meant the concentration of population."

3. Easy transportation of food. "The increase in the speed and capacity of modern vehicles of commerce . . . has multiplied the volume of traffic over the old channels and thus made possible a proportionately greater growth of cities."

Mr. Douglass gives a graphic description of the characteristics of the city, the product of these changes. He quotes from Felix Riesenbergs' "East Side, West Side" (*New York*) "Fireful, alluring, magnetic city of

lies. . . . Sodom, Gomorrah, Babylon, Jerusalem, Kansas City all in one. Wicked, noisy, rich and cruel. . . Appetizing city of indigestions. City of great men and women as per the daily papers."—"A thunderstorm of words racing through the body of a city-intoxicated man.")

The city man is part of crowds and crowds. People about him every where; crowds in the apartment where he lives, in the elevators, in the street cars—"Do you know that you are one of eight million using these cars?"—crowds on the streets, people "waiting lined up in a crowd in the restaurant for lunch, waiting for a turn at the barber's, at the shoe shiner's, waiting in all wind and weather for the traffic lights to let one cross the street." Business is crowded. "Inside offices and work rooms the crowd is ranged in solid lines and hollow squares, around counters, at machines. A man will not have a desk by the window or a private office unless he is a person of importance; ordinary desks are in rows, as regular as corn rows and nearly as close, removed from all but artificial light, in an airless room, beset by noise. The city industrial worker stands tier on tier, in many-storied manufacturing lofts, or perches on his stool and looks over a solid floor of fellow workers." At home one may have to go outside of his home to discover whether it is a pleasant day; he may not know his neighbors, but "knows what they are going to have for dinner." "All this tends to make human relationships impersonal. To most of those he meets, the city man is anonymous."

Dr. Douglass lets "East Side, West

Side" tell how the city mingles all kinds of people. "City of painters, plasterers, poets, lodgers, loafers, lovers, exterminators. . . . Lips, lips, lips, all shades and sizes. Red caps over black faces and red lips on white-washed faces. City of teeth, terrible teeth. . . . City of ardent virgins and impotent Galahads. Study the faces of the city." "Here is a place where there are Columbases without ships or oceans or continents, where there are a million Isabellas without jewels, and hock shops handy on every avenue. A city of Galileos without telescopes or stars, of Newtons without apple trees. Catch basin of the failures of the world. The worst charge we can bring against the city is the city. This indictment grows hour by hour." Because the human relationships in the city are so impersonal and as there is so little time in which to learn to understand one another it is left for "money to talk and to say nearly all that needs saying." Money gives one's address whether in the slums, the Ghetto, an apartment or on the avenue for it controls the economic life of man. "All that a man or woman has may be spent to put on 'front.' From bottom to top of the social scale, people are striving to move into better localities, to have finer clothes, to spend more ostentatious week-ends, to pass from class to class, by the convenient device of pay-as-you-enter." In such a society where life is so artificial but few really enjoy or appreciate the reward of "creative accomplishments" for the reward is not expressed in money. Such standards are an urge to "better pay" rather than to "greater creative skill."

Dr. Douglass says the city is the

most highly mechanized device of man. It is a million machines in one. Mechanism enters into the daily home life, for conveniences are controlled by "pushing the button." Newspapers, confections, food, car fare, telephone all respond to this device. "To an unprecedented degree, mechanical necessities regulate space, locomotion, use of time and personal possessions. The result is smooth faces and nicely turned bodies; clipped shrubs set in boxes, rather than the swamp cypress shaped by the storm."

Mechanism means quantity production which "condemns men to the dull repetition of a few routine motions" and it is entering practically the whole city life. "Mechanics enters the realm of teaching, administration and charity, where they largely determine the lot of the dependent, economically or intellectually, schools, prisons, hospitals, courts, associations for improving the conditions of the poor, statistics, graphs, tabulations, tabloids, styles, book clubs, reviews telling what to see, hear, read, and believe, mimeographed letters with the signature stamped on the dotted line. No magic remains. Urban life is filed, indexed, cross-referenced, signed with a red seal."

"The city sifts knowledge, remakes personality, changes habits, reinterprets the arts, turns curves to straight lines. It reclaims land, controls birth, cures sickness, delays death. It moves seasons, turns night into day, reduces time and space. Its voice sings high in the air, mistress of the countryside, mistress of war, mistress of civilization. Enlarging

mirror of the powers of man, its height is heaven, its depth is hell."

HAS THE CITY A CHURCH?

The church matches the city at least in variety, Mr. Douglass says, and there is no nook or corner of the city without them, and each race and people finds its own. The 1926 census shows that there is a higher percentage of urban population than of rural in church membership and that while the urban population of the United States is 54% the urban membership of ten leading religious bodies is 69.9%. The churches reflect the city, poor churches rent poor quarters, strong churches build great buildings, other churches establish neighborhood missions and try to reach the tenement districts, while "a very few churches, probably not over ten per cent, have attempted a full and direct application of the ideals of social and religious life to the needs of particular neighborhoods. But the most frequent city church consists of a group of not more than two hundred people and a poorly paid minister, carrying on the thought and pattern of the rural church." "Is it possible that the church in the city is largely the reflection of its unreconstructed people, native and foreign?"

TRANSPLANTING THE CHURCH

Our text tells us that in some degree most city people cherish a faith. Few got it in the city. Rather they brought it with them when they came. It does not commonly originate in it because comparatively few of its population originate there. During the past twenty-five years people in the city have increased in number by half; that is every group of six has

been increased by three and only one of the three is city born, the other two coming from foreign lands or rural America. So immigrants are yet the real makers of American cities. They come yet as individuals but "the nation has been colonized by villages even more significantly than by races and nationalities." *The Peasants* (Reymont) tells us that, "The village picks up its iron kettles, scarlet embroidery, earrings, stringed instruments, Yagnas and children, and moves them, simple faith and all across the water." The process of adaptation by the immigrant is difficult and sad and often tragic. Too few are the trained workers who are sent to assist in this work of adjustment. "Meanwhile in the factory and along the street, loose muscles are tightening; physique is modified; posture and gait are changing in accordance with the city's rhythm. The grandmother will not take the shawl off her head, the mother will not give up her low-heeled shoes; but the daughter accomplishes high-heeled shoes both for her feet and for her mind. Thus the great procession passes from land to land, from country to city, from farming to industry, from tradition to freedom." And what are consequences for religion?

The immigrant brings with him his own particular form of faith and he succeeds in getting by the immigration office with it.

The churches follow the coming of the people; when the tide of immigration is low there are fewer new churches, when it is high there are many more. The kind of church is indicated by the nationality of the people and as this group "moves up"

and another takes its place a similar change occurs in the church. "The religious history of any city epitomizes the story of the coming of its constituent population." This is true of the rural immigrant who is now the chief source of the city's increase. It is difficult for the man from the rural sections to find a church in the city that suits him, in which he feels "at home." He feels the lack of sociability or perhaps isn't in accord with "the way the church is run." He has not yet become adjusted to the different phases of city life and is particularly slow at getting the view point of the church and its needs. Often the poorer country people never reach the city church but as a group try to introduce and keep alive the religious life to which they have been accustomed. Consequently they are soon without any organization and often fall prey to the cruder forms of religion. Seven churches of the Spiritualist, Mormon and Pentacostal sects were concentrated in a single community of rural immigrants in a Middle Western city." (Text) The same is true in regard to Negro sections and districts. One Eastern city has an official list of one hundred Negro churches and there may be added to this one hundred and fifty more discovered by those who are working among them, "groups so feeble, so new and unstable, so transient, that it is hard to find them at all. Yet thousands of newly-come citizens of great cities have no other available religious institutions than these. Groups of poor, timid people frightened at the great city want "the church to press familiarly around them, to keep them close and safe as

a cave would. Or, siezed with spiritual panic, they demand that it be even more out of touch with reality and more reactionary theologically than it was back home."

As people of a given race or nationality have come to America they have brought with them the church adapted to their accustomed life. As a result the urban Protestant church exists upon all social levels and includes all sorts of people of the races and nationalities with which it was historically associated. . . . In poorer areas there will be about as many Protestant churches proportionately as among the more prosperous ones. (Text.)

Mr. Douglass draws our attention to the fact that in the city there is no mass conversion from one faith to another, or even between denominations and that Protestantism, on the whole or to any great extent, reaches no group of which it is not the traditional faith. Almost the only way to get a standard denomination to grow faster than another is to get more of its members to move to town. (Text) The new quota limitation will work in favor of Protestantism and will lead to their redistribution.

Soon after the transplanting of the immigrant, changes begin to take place within him, changes scarcely noticeable but of far reaching importance, these changes speak of adjustment to the new life, the urban life to which he is often absolutely unaccustomed. The process is often not complete for several generations. Our text tells of the "four steps." First, the immigrants are sitting in a great railway station among square

valises, and black oil cloth bags, the women ample in kerchief and shawl, the children showing red flannel petticoats; all are placid, strong, self-sufficient; they have the confidence of an assured culture, assimilated and understood.

Second, one sees the immigrant woman with a baby waiting in line at the clinic or in the principal's office at school or in the domestic relations court. She has lost the look of those who have kissed the earth; has become uncertain and anxious. Affairs she does not understand are being managed for her by other people. The power of institutionalism is supplanting her tradition.

Third, the adolescent daughter fights to wear knickers, to have a parlor, and to go to the movies with boys. The son spends his evenings as he pleases and declines to turn in his earnings. The fundamental customs about money and marriage are altering. The habitual use of the mother tongue is already gone. The young people passionately declare that they are Americans, and not foreigners.

Fourth, the grandchild walks in the parade on the Fourth of July or dances around the May-pole in the park "in the Serbian national costume," as can be seen by the program.

The child is the first of the family to feel comfortably oriented. . . . So far as America has arrived, so has she. Our country, for better or worse, is what she is. (Text)

What are the consequences for religion? again we ask. The immigrant upon his arrival is orthodox but soon he may be following the forms of his church rather carelessly and he fails

to commend it to his children. The young people have been measuring their parents by urban standards and their advice has not corresponded with that of their friends, forbidden dress has proved satisfactory, likewise matters of amusement, school, and jobs. What then about religion? "Old stuff; lay it off." "In brief, those bodies of population which have broken with the religious tradition of their fathers, and at the same time have remained partly segregated geographically and have not fully assimilated the American tradition spiritually, constitute the most irreligious element of the city. They show how hard it is for faith to persist when changes in culture and outlook are added to those of migration from land to land." (Text)

THE CITY'S OWN CHANGES

The city's growth or physical changes have a marked effect on the religion or church life of the city. Suburbs, new additions, spell growth and prosperity not only for that section but they also speak of a change running throughout the entire community for, "Expansion at any point releases or reconfines forces whose changed pressures mean the shifting of foundations through the entire structure." Growth indicates crowding some where else; for instance expanding industry and business crowd out homes. Industry has the right of way and values of property become too high to be held for residence purposes. In anticipation certain areas become undesirable for homes before business has reached that point. This section becomes the homes of transients under whose lack of care deterioration takes place. Under such

conditions the churches move or die. A population holding lower standards of living soon occupy the section and eventually it may become a slum. Occasionally such a section is re-deemed to respectable tenement houses, apartments or residential hotels.

"Few urban areas can maintain themselves unchanged for twenty years;" hence there is a constant change and readjustment in process.

What is the consequence for religion? These enforced changes make moving almost habitual and constantly scatter the constituency far beyond the limits of the church to which they belong. The church failing to hold them follows them, at the same time losing some who do not become "followers." New churches try to take up the abandoned work, only to find they are not adapted to the older population any more than were the old churches adapted to the newer. "All told, it becomes habitual and almost normal under urban conditions for a church to lose seven members while it is gaining ten, and for one-third of those who are lost simply to disappear. Add this to losses between the old world and the new and between generations, and the full measure of the leakage from the church appears. Faith survives. It outlasts change, but at awful cost." (Text)

FAITH OF OUR FATHERS

"Not of city and not of country; alike in cathedral and meeting-house; beneath spire and cross; one with blazing altar or sputtering candle, the silver goblet or the earthen vessels borrowed from the farm home; recreating for all the atmosphere of the

upper room; finding beneath all the rock of ages; the church of God, the same yesterday, today and forever."

"The church has passed through the profoundest depth of institutional flux. It suffers disintegration in its oldest historic seats. It went away into the wilderness. It followed the great migrations of mankind. It pioneered on four continents. It crossed rivers and climbed mountains which separated it from its past. On the frontier it became crude and undisciplined. Its ancient culture dwindled terribly. Its education became harsh and bent on self-perpetuation. It lost touch with the main currents of organized society. Its mood became starkly individualistic, conservative even when it fell into new ecclesiastical forms. In America it found temporary equilibrium as the church of the clearing in the forest, the church of the peaceful village green. Here religion settled down into the forms of the country and the little town. It absorbed the qualities of civilization as reestablished in these moulds from the day when the population was ninety-five per cent rural. When at last the feet of the race turned back in great and ever hurried procession toward the city, it was not that city from which the church had fared forth. It was rather a new city, the monstrous creation of the industrial age. City meant factories and foreigners. The church returned hesitatingly, reluctantly, unused to the city, herself immigrant and alien. The city which the church found had not found itself. It was and is relatively new, unstabilized, ill regulated. . . . The city church expresses the persistence of faith

through change. . . . Religious faith is a marvelously persistent thing, and urban change, though modifying it, shows no real signs of destroying it. . . . But beyond surviving, does it run ahead, understanding, interpreting and guiding the spiritual life of men under all the variety of urban manifestation?

Faith of our fathers! God's great power
Shall win all nations unto thee;
And through the truth that comes from God
Mankind shall then indeed be free:
Faith of our fathers! holy faith!
We will be true to thee till death.

CAN YOU ANSWER?

1. Why does our study, "The City's Church," concern rural as well as urban people?
2. Why is The City's Church a world-wide problem?
3. Can you account for the almost incredible growth of cities?
4. What changes brought about the "redistribution of population"?
5. The city man is a part of crowds and yet alone. What is the effect?
6. What "talks" for the city man and how?
7. Enumerate mechanisms used in the city and tell of effect on the people.
8. Has the city a church adapted to its changing life?
9. Is the city church the transplanted rural church?
10. A transplanted church—what are the consequences for religion?
11. How are so many small urban churches and so many sects to be accounted for?
12. How will the new quota ruling effect Protestantism in America? Why?
13. Illustrate "the four steps" in the process of adaption of the immigrant to American urban life.
14. What are the consequences for religion?
15. What does "expansion" do to the city?
16. What are the consequences for religion?
17. What occurs as the urban church tries to increase the number of its members?
18. Tell of the changes the church has experienced since its beginning?
19. Do you think "the church's changelessness consists in always keeping close to man's changes?"

SUGGESTIVE FEATURES FOR PROGRAM

During the discussion of Question 9 let each woman tell where she, her mother and her grandmother were born.

OR

Two women, one from the country and one from the city have presumably visited each other's church. Let each one present five or six outstanding characteristics, both strong and weak, of her own church. Then let each present her impressions of the other's church. It will surprise one how closely allied are the difficulties and encouragements.

OR

Let several, impersonating representatives of different groups in the urban church, tell of their experiences and sensations as they were attempting to become urbanized and adapted to the urban church and its plans of service. This should be replete with practical suggestions for future service.

OR

A lesson in Geography might enlist interest. Locate the principal urban centers of our country, listing the nationality or race predominating in each and always emphasizing that "in these twenty-five districts *one-fourth* of our population lives." What are the consequences for religion? What is the church doing about it?

A PRAYER FOR OUR CITY

From Prayers of the Social Awakening,
Walter Rauschenbusch

O, God, we pray Thee to make our city the mighty common work-shop of our people, where every one will find his place and task, in daily achievement building up his own life to resolute manhood, keen to do his best with hand and mind. . . .

Grant us a vision of our city, fair as she might be; a city of justice, where none shall prey on others; a city of plenty, where vice and poverty shall cease to fester; a city of brotherhood, where all success shall be founded on service, and honor shall be given to nobleness alone; a city of peace,

where order shall not rest on force, but on the love of all for the city, the great mother of common life and weal. Hear, O Lord, the silent prayer of all our hearts as we pledge our time and strength and thought to speed the day of her coming beauty and righteousness.

"He who makes the city makes the world."—*Drummond*.

"Jesus taught three social laws, which are fundamental to Christianity: the law of service; the law of sacrifice; the law of love. The latter vitalizes the other two. Society, therefore, will be perfected when love is accepted as its law."

—*Josiah Strong*.

He That Hath The Son Hath Life

1 John 5:12

By Alice E. Borton, Moorestown, N. J.

SOME years ago I was in London, on my way from India to America. One day some friends and I stopped before a window to look at a picture of Christ. It was the picture of the head of Christ wearing the crown of thorns, the eyes apparently closed. Beneath the picture was written, "Watch, and the eyes will appear to open." We stood, watching. In about a minute Mrs. Anderson said, "Oh, I see!" It was at least two minutes before I saw. Miss Dickson, joining us, almost at once said, "Oh, I see!" The dark shadows of the eyes gradually deepened into the pupil, and when the glare of the sunlight disappeared from our eyes and we looked steadfastly at the picture, suddenly the black pupils of the eyes were clearly seen, and then, of course, the eyes appeared to be open.

God taught me a lesson that day I have never forgotten. He calls us

apart each day to wait before Him until our hearts are free from the rush and glare of the world, and we realize His presence. It might take me one half hour, while my friends might need only ten or fifteen minutes, but He calls me to wait until I am quiet before Him and then, as I behold Him, He changes me into His own image, "from one degree of radiant holiness to another" (1 Cor. 3:18, Weymouth).

One day as I was waiting in His presence, thinking of the attacks of the great enemy of our souls, this message from His own Word came to me in such power—"Greater is He that is in you than he that is in the world" (1 John 4:4). I want to pass this on to you. May the Holy Spirit enable us all to really believe this and live it. It is a marvelous fact that Christ liveth in us, and that our

bodies are the temples of the Holy Spirit. "Know ye not as to your own selves, that Jesus Christ is in you? unless indeed ye be reprobate" (2-Cor. 13:5). "I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me: and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave Himself up for me" (Gal. 2:20).

"Know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God? and ye are not your own" (1 Cor. 6:19).

There is no possibility of our questioning these facts from God's own Word. If we do not accept them we are unbelievers. It is only through faith that He dwells in us. The wonder of this staggers us. The Saviour, the Lord Jesus Christ, is dwelling in us, if we have opened our hearts to Him (Rev. 3:20), making Him Lord and Master of our lives and yielding ourselves to Him as those who are alive from the dead (Rom. 6:13). Have we accepted Christ as our Saviour and yielded ourselves to Him? If we have, then this is a fact—Christ is living in us (1 Cor. 6:19), and we are new creatures in Christ Jesus (2 Cor. 5:17), cleansed and loosed from our sins by His blood (Rev. 1:5), and are walking in newness of life by the power of the Holy Spirit. If we really believe that "He that is in us is greater than he that is in the world" would not Christ be living a radiant, victorious life through us? Is this your life? Again, His Word tells us "We are more than conquerors through Him that loved us" (Rom. 8:37), and this victory comes only through faith, "This is the victory that overcometh the world,

even our faith" (1 John 5:4). Depending wholly upon Him, must we not say with Paul, "To me to live is Christ" (Phil. 1:21). Have we the faith and the courage to recognize our own weakness and to remain weak, knowing that "His strength is made perfect in our weakness?" Do we really believe that in every situation He is true to His Word "My grace is sufficient for thee" (2 Cor. 12:9), and that every temptation may be successfully resisted—"There hath no temptation taken you but such as man can bear; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation make also the way of escape, that ye may be able to endure it" (1 Cor. 10:13). "Ah Lord Jehovah! . . . there is nothing too hard for thee" (Jer. 32:17). Think who this is who is living in us—The Saviour, our Lord Jesus Christ. Yea, He who is the infinite God Himself, He liveth in me.

He who came "to save His people from their sins"

(Mat. 1:21), He liveth in me.

He who is "the King of kings and Lord of lords"

(1 Tim. 6:15,16), He liveth in me.

He in whom "dwelleth all the fulness of the godhead bodily"

(Col. 2:9), He liveth in me.

He in whom are "all the treasures of wisdom and knowledge hidden"

(Col. 2:3), He liveth in me.

He to whom "all authority in heaven and earth is given"

(Mat. 28:18), He liveth in me.

He who "is able to do exceedingly abundantly above all we ask or think"

(Eph. 3:20), He liveth in me.

He who "is able to keep from stumbling and sets us before the presence of His glory without blemish"

(Jude 24), He liveth in me.

"Ye shall receive power, when the Holy Spirit is come upon you" (Acts 1:8). Shall we open our hearts wide and trust Him to dwell within us through faith, and reign in us, living out His own radiant, victorious life?

"Christ, the Lord's anointed, reigning
O'er the life He died to win,
Daily shall reveal more fully
His great power without, within.
What thou never could'st accomplish
Shall His Spirit work thro' thee,
While thy soul this witness beareth,
'Tis not I, but Christ in me.'

"In Him' dwelleth all God's fulness,
'In Him' thou art made complete,
Rise, and claim thy heavenly birthright,
Kneeling at thy Father's feet.
He will never disappoint thee,
Praise Him that the gift is thine,
Then go forth to live each moment
On sufficiency Divine.

* * *

"Lord, I come,—and simply resting
On Thy faithful changeless Word,
I believe the Blood doth cleanse me,
And that Christ is crowned Lord.
Grant henceforth a ceaseless outflow
Of Thy life and love through me,
Reaching those who sit in darkness,
Winning priceless souls to Thee."

Mary Logan's Mother

By Fred C. MacMillan, Des Moines, Iowa

I HAVE known many mothers but I have never known a greater mother than "Molly" Logan's. My visits to her home at Rushville, Indiana, were not many but every one was a great blessing to me.

My first visit was when Mary was home on her furlough from India. The memories of those days are precious to me. I soon discovered why Mary is in India and why she is a missionary.

When the word came some time ago of the critical illness of Mary in India, I knew the anxious longing of the mother and I went to Rushville to see her. Word had just come that Mary had passed the crisis and would get well. I knew the medical skill of Dr. Greg Martin, Dr. J. P. Simpson, Dr. Reba C. Hunsberger, Dr. Maria White and Dr. Faith Reed and the skill of the nurses. Mary had written to her mother telling her how wonderful the care and love and prayers of all the India missionaries were to her

during her illness. With deepest appreciation of the missionaries' love and prayers and medical skill of our missionary doctors in India I want to emphasize the value of a mother's love and prayers. After my day with the mother and after I had heard her prayers I could not help feeling that it was the mother's prayer above all else that made Mary well. As I came away that evening on the train, it kept coming to my mind again and again how wonderful to have a mother like Molly Logan's to pray us well, to pray us over every hard place.

One day I was going to speak at Milroy, in Rev. Guy Hamilton's church near Rushville, so Mrs. Logan asked me to come by and have dinner with her. It was a real dinner, prepared all by herself just for us two. It was a seven course dinner, only equalled by Dr. Maria White's nine course luncheon in India.

When word came from her pastor

that Mrs. Logan herself was quite sick, near death, I went to see her, for I was sure she would want to see me and I was sure that "Molly" would want me to do so. She was considerably better when I reached Rushville. When I came up to the house I did not knock, but I just opened the door and called, "Is 'Molly' Logan's mother at home?" I heard her say to the nurse, "You go tell Fred MacMillan to sit down, and you get me ready for a visit." This was my last visit and a real one it was, one I shall never forget, just the kind of visit that makes one make a new covenant with God to be more true.

Mrs. Logan was a true friend of her pastors. Rev. E. G. McKibben was her pastor when I first went to Rushville and it was soon clear how fond she was of him and all his family, especially of young Robert. Then came Rev. and Mrs. E. D. McKune and she was devoted to them and her prayers were going up every day for them. How fortunate every pastor is that has a Mrs. Logan in his congregation.

I chanced one evening to meet Mrs.

McKune at the New Wilmington Conference and she had just received a telegram from her husband saying that Mrs. Logan had gone to Heaven that afternoon. My heart let out a cry for Mary as I felt sure India would seem one thousand times farther away from Rushville than ever before, but I was sure Heaven would seem one thousand times nearer than ever before with her mother there, for it is always that way when our praying mothers go there. It is wonderful to know our mothers are in Heaven with Jesus, face to face, telling Jesus not to let us fail. How much more we should pray to do what our mothers are asking Jesus for us to do.

Mrs. Logan was the mother of four children. One son was in Heaven to greet her. Mary in India, one son on the old home farm and one doctor son in Rushville.

The Pastor's sermon at the funeral was the twenty-third psalm. The church was crowded to the doors for the services. People coming for miles and miles to pay tribute to the little Mother whom all loved so well.

"For Such An Age As This"

By George William Brown, General Secretary of the American Bible Society

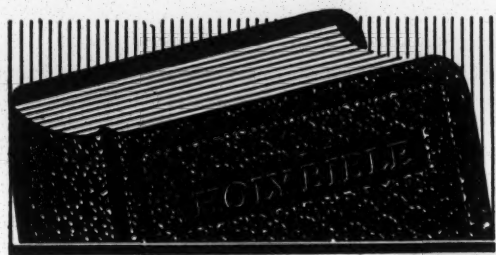
UNIVERSAL Bible Sunday which occurs this year on December 8 will have as its theme "For Such An Age As This."

The question often arises whether the Bible written so many centuries ago is adapted to an age so problematic and eventful as the twentieth century. The American Bible Society is convinced that the Scriptures of the Old and New Testaments have a message appropriate to this age of speed,

of bigness, and of baffling changes. Amid all the movement of the complex day there are abiding and constant life factors to which the Bible ministers effectively.

The observance of Universal Bible Sunday aims to bring annually to the attention of church-going America the important place the Bible occupies in the life and heart of Christians. Through its challenging pas-

sages social and political leaders are impelled to consider altruistic and beneficent policies. The governor of one of our great commonwealths in

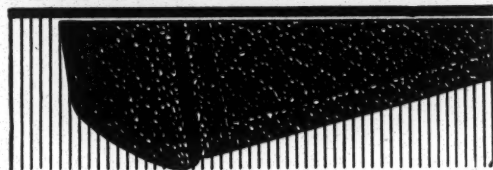


*For Such an Age
as This*

**UNIVERSAL
BIBLE SUNDAY**

December 8, 1929

AMERICAN BIBLE SOCIETY



referring to Universal Bible Sunday declared: "The Bible is the only book that lies at all times upon my desk in the Executive offices and it is my light and guide as I try to do the difficult work that confronts me as Governor of this great State." Shortly after assuming office President Hoover said of the Bible: "As a nation we are indebted to the Book of Books for our national ideals and representative institutions. Their pres-

ervation rests in adhering to its principles."

The comforting chapters of the Bible have been and will continue to be to hundreds of thousands of spiritually-minded people a source of strength in times of perplexity. Ian Maclaren in his ministerial visits always read from the fourteenth chapter of St. John's Gospel. "They need to be reminded of the many mansions in the Father's house," was his reason. Mr. Ford in a recent interview stated that a number of years ago he took a pledge to read a chapter of the Bible every day. He further stated that in order to keep that pledge he has a Bible in every room in his house so that when he sits down he will have the Book of Books handy to his reach and his heart.

Universal Bible Sunday was conceived and is promoted yearly by the American Bible Society in order to focus the attention of religious people upon the mighty contribution which the Bible can make to life. Sometimes in the hurry and confusion of present-day living the old Book is neglected. Magazines and periodicals cover our tables until the Bible is buried beneath them. Universal Bible Sunday aims through directing attention to its passages, its majestic literature, and its sacred message to develop a greater dependence upon it permitting it to give its gracious assistance in facing the duties of "Such An Age As This."

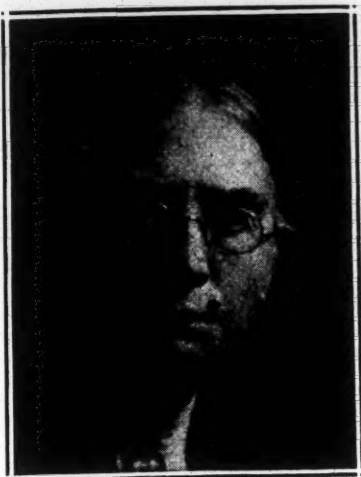
The Bible is an old, old book. Yet the call for it even in the United States and Great Britain is still overwhelming.

* * *

The first book printed by Gutenberg was the Bible. It is never off the press today. Always, somewhere, the Bible is being printed. The whole New Testament is now available in 11 one-cent portions.

A Brief History of the First Girls' School Begun by the American Mission in Egypt

By Miss Margaret A. Smith, Cairo, Egypt



MISS MARGARET A. SMITH
Cairo, Egypt

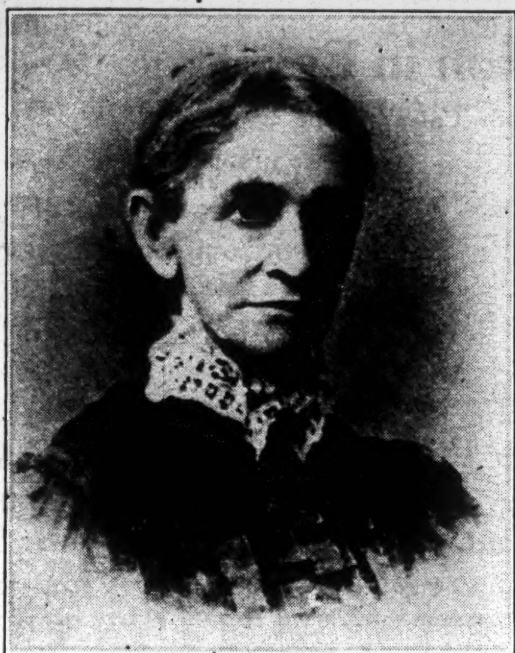
MANY years ago, in 1854, there came to this wonderful old city of Cairo two American missionaries, Mr. and Mrs. McCague. Soon after their arrival they rented a house in a quarter of the city called Haret es Sakkaeen, which means, *Haret*, street.—and *Es Sakkaeen*—The water carriers, or those who give to drink. Every Friday the water was carried in goat skins on men's shoulders to hundreds of homes. They would call out as they came into a house so that the women could hide themselves, or cover their heads and faces before the man would enter and pour the water into the *zeer*, which is a large porous jar, placed for that purpose. Then a bead was given or a chalk mark made on the door to keep count of the number not yet paid for. It was an interesting sight on Friday morning, their sacred day, to see this little army of water carriers gathered in the market for inspection, perhaps repairing their water skins, and preparing for

another week's work. The street would be so crowded that it was often with difficulty that one could pass.

Near this market our missionaries took their house and began work. Mrs. McCague anxious to do something for the poor women and girls who were so oppressed and so ignorant, invited them to her house and began to teach them first to sew. A Coptic woman named Mariam Marcas was employed to teach them native embroidery. She knew nothing about books.

Some time after this, in June 1860, a regular school was organized. In regard to this Dr. Watson in his book, "The American Mission in Egypt" says, "In Cairo the boys' school at Haret es Sakkaeen was closed for two reasons," the second of these reasons was "to afford facilities to open a girls' schools, an undertaking upon which Mrs. McCague had set her heart for some time. This school was opened in June 1860 and was really the beginning of female education in Cairo, or Egypt, in connection with our mission. By the month of August the number of girls was twenty-five. A Coptic woman was secured to assist Mrs. McCague, but the burden of the instruction devolved on the latter, as the former was ignorant, inefficient and inexperienced."

A poor boy from the boys' school taught reading and writing. This boy was afterwards for many years the head teacher of our boys' school in Cairo.



MRS. THOMAS McCAGUE

Pioneer missionary of the United Presbyterian Church to Egypt. Founder of the First American Mission School for Girls in Egypt in 1855.

Cut furnished from Mrs. George Moore Memorial Fund.

In 1861 Miss Sarah Hart, an English lady and a converted Jewess cast out of her father's house in London, joined our Mission and was appointed to take charge of this school. She lived in the school with a native girl who became a teacher. Miss Hart was a devoted Christian worker, and under her management the school grew and prospered.

June 28, 1869 a terrible tragedy took place. One Monday morning Miss Hart it seems was preparing to go away and the natives say she was sealing up a can of coal oil, when it exploded killing her and the door-keeper, and also his wife, the latter living for several hours. Miss Hart had as usual met with her teachers in the early morning for prayer in which they continued until almost time to open school, when she called the servant to assist her, and then the ex-

plosion took place. None of the missionaries were near and it took some little time before they knew and hastened to the school. Miss Hart's body was found on the landing of the first flight of stairs and the school was above. The school was in a panic. Some of the children escaped from the windows into the street. People were very much shocked and thought it was a special punishment from God. "The Coptic priests took advantage of this and gathering the teachers and girls together in another place began their first girls' school in opposition to us, which they have kept up to this day." Long after I went there this house was therefore called a "haunted house." I think no one ever lived there again. It was rebuilt some years after.

After this tragedy this school work was dropped for a time and the Copts began their school with our girls.

After the McCagues had returned to America, Miss Hart had continued living in the school until her death. Later the missionaries in charge lived with a missionary in another part of the city, Ezbekiah, and rode donkeys back and forth to the school which was the means of travel at that time.

CHAPTER II

In the Old House at the end of Atfet es Sharif.

In the same portion of the city at a distance of several blocks, as Americans would say, an old house stood at the end of the street Atfet es Sharif causing the street to divide, going on each side of the house. The boy who had taught reading and writing in the girls' school, grown to manhood is now the head master of the boys' school at Ezbekiah. He and

his family lived in this house which the Mission gave us, the upper story of which was partly torn down. The school was again opened here by Miss Eliza Johnston who afterward married Dr. Stewart and went to India as a missionary.

Miss Johnston was at the time working in the Ezbekiah quarter but she brought two of her girls from that school and together they opened the school. The teachers were there every day and opened the school and Miss Johnston visited it once or twice a week until September 1873, when the writer was appointed to take charge of it.

There were then only a few girls with two very inefficient teachers in a dilapidated old house. The equipment consisted of old and worn Bibles, tin slates, reed pens and ink made of indigo. I gathered this material together and auctioned it off and had them get books themselves. I then began to charge a very small tuition, the first tuition that had been charged in any of our girls' school.

It was not customary for the mothers to comb their daughters' long hair. This task was performed once every week or two weeks at the time she gave them their regular bath by a professional woman called a *bellana*, who received very little remuneration for this work until the marriage of the girl.

The evening before the marriage the "bride's night" was celebrated. Friends, women and children were invited in, at least one dancing woman was invited who danced and sang for the bride. The bride sat tailor fashion perfectly still, her face covered with a red cloth which was

stuck full of jewels. Her hands and feet were bound up with henna in them to make them pink. Then a handkerchief was placed on her lap. As the woman danced and sang lewd songs some one went around asking each one present for money. This was placed on the handkerchief in the bride's lap. Usually the amount secured was announced. If there wasn't enough gathered they would have another collection. All this money was bestowed upon the *bellana* and the dancer for this service.

Our school girls like all other Egyptian girls had their hair dressed by this *bellana*. They came with their hair plaited in many braids—30 or 40. At the end of these braids were small coins attached by very narrow ribbon braided in their hair. This was thought to make their hair grow long. Usually this coin was gold or silver, sometimes of very poor metal.

THE STORY OF THE FIVE

There were two men, father and son, who lived in Meidum a village some distance south from Cairo near the Fayoum. They were scribes in the government employ. Every scribe was allowed to bring his sons or nephews to the *dewan* (place of work) and then they would become scribes. They were always Copts, never Mohammedans, because the Copts were brighter in mathematics, etc. The father's name was Solomon and the son's name Wasif. Wasif went to the Fayoum one day and was under Dr. Harvey's window. Dr. Harvey heard him say if the duty of the observance of the Sabbath could be made plain to him he would become a Protestant. So by the teaching of

Dr. Harvey he became a Protestant and went back to his village. And when the Lord's day came he would not go to the *dewan*, neither would his father.

The Mudir ordered them to come to the work and they said they would not that that was the Lord's day. Then he sent and compelled them to come but he could not compel them to work, so they were cast off in disgrace. Of course that was their only means of livelihood. So they came with their families to Cairo and took a house some distance from the Haret es Sakkaeen school.

Mr. Wasif's wife had a child, who is now one of our pastors. His wife and her sisters and his two sisters came to the school. They wished to learn to read. The mother with her baby sat upon the stone floor and rocked her baby back and forth while she studied her *Aleph Ba* that is her A.B.C. and thus learned to read the Bible.

The others also studied and as fast as they learned anything they taught it. They became teachers, the one in the school, the other three went out as Bible women and taught the women in their homes to read the Bible. They were afterwards all of them teachers in the school.

The Bible was the textbook in the school for reading. Teacher Hanoona, the first of the four to teach in the school, afterwards married one of our pastors and at the same time her sister married a converted Mohammedan, who after doing a great work went back. When she was obliged to leave her husband she returned as a teacher to the school bringing her son and daughter with her. The

daughter soon died, but the son lived to go through Assiut College and the Theological Seminary. He married a fine Christian woman and was pastor in our church until he died. Teacher Hanoona married a minister of our church. He was the pastor who led Makhael Monsoor into the belief in the Bible, who became a Mohammedan convert from the Azhar (Mohammedan University) and later did a great work in our Mission as an evangelist amongst Mohammedans. These two teachers were sisters of Wasif.

The older of Mrs. Wasif's two sisters was named Ginnana. After teaching in the houses for awhile she married her cousin a Copt who was a tax gatherer. When she got into her own house, she opened a Sabbath School, then a day school which she kept up at her own expense, out of which have come men of power—all of them Protestants.

I think the youngest sister, Sitt Habashia made a good teacher. After a time she married a Copt a widower with one child who made her very unhappy. He went as a scribe to the Sudan and took her with him. He was so unkind to her that his brother scribes made up a purse and sent her back to the school. Later her son died and she returned to her husband only to return again under like circumstances bringing with her a beautiful little daughter. The daughter lived in the Orphanage for two or three years, but died, breaking her mother's heart. She never returned to her husband but from that time until her death was associated with the writer in the Orphanage.

The house which we rented for our school, as most all other houses in Cairo, had windows of lattice work. In some places they extended out from the walls of the house into the street, forming a kind of

on both sides of the street occupied by women. Since that time tourists have bought up these meshrubia windows so that now they are rarely found.



This picture is taken from a painting done by Miss Ellen B. Hill and which was exhibited in the Royal Academy in London. It represents the inside of a house, remarkable for the beautiful carved ceilings and lovely meshrubia windows. This house was at one time the home of the Haret es Sakaeen School.

Cut furnished from Mrs. George Moore Memorial Fund.

window seat. The streets were very narrow so that these meshrubia windows would sometimes come close together across the street. In these meshrubia windows we sometimes held a meeting for women on both sides of the street, having the rooms

CHAPTER III

We then took a house in which the former residents had had leprosy, and as some of them had died in that house it was called the "Haunted House."

We finally bought the house and

tore it down and rebuilt it. In the meantime we took a house on the Khelig some distance from the haunted house and lived there until we found another house in another direction out of the congested part of Haret es Sakkaeen in what was called Gezireh. Here the school took on new life, a number of rich Mohammedans sent their daughters there. The Superintendent of Egyptian Public Instruction sent his daughter to our school. The four daughters of Arabi Pasha came to the school. Arabi Pasha at that time was a prisoner in Ceylon, having been exiled by the British because he had been at the head of a Moslem uprising which was caused by a refusal to pay national debts.

There was also the daughter of Ismail Pasha el Mofettish cousin of Ismail the Khedive, and who was killed by him. The Khedive ordered him sent to the White Nile which meant he was to be killed. He had a beautiful palace and many women. Four women were given small salaries and kept in the house. The other women, several hundred of them, were driven away. As they left the soldiers jerked their jewels out of their ears and off their necks.

Many others of the nobility whose names I do not now recall came to this school, and boys came up to the age of seven, after which age no boys were allowed to attend girls' schools.

After we had cleaned the house and gotten it ready for occupancy our servant Mahmoud was married and brought his wife home to me. He was a Mohammedan. He invited me to the betrothal. There were also present our man teacher the Sheikh or

priest, and the future father-in-law and the intended bridegroom. The Sheikh and Mahmoud put their right hands together palm to palm and then he spread his handkerchief over their thumbs. He then took hold of the thumbs and muttered something from the Koran and caused Mahmoud to promise certain stipulations about dowry, and on the part of the father-in-law answers were required to such questions as her age, her physical development and her purity. The bride was not present, she was wholly innocent of any knowledge of this betrothal, except that perhaps she knew that it took place.

Some time after when the time came for bringing home the bride she was brought under a canopy to the school and a sheep was killed on the threshold, a common custom among Egyptians. Mahmoud picked his bride up and carried her upstairs. There was no ceremony but a great feast at this time to which the killed sheep was a contribution.

Mahmoud and one other man are the only servants that we have had in all these years at this school.

To this school came Mariam Mikhail from the Boarding School to teach. She and her mother lived in this school. Her father, a Copt, had been shot by the Mohammedans in the place of a Mohammedan criminal in the Fayoum, and everything they had, had been confiscated. The son was placed in the Patriarch's school but died soon after, and Mariam was placed in our boarding school, one of our first pupils in the early history of that school and our first convert there.

She was a Bible woman in Haret

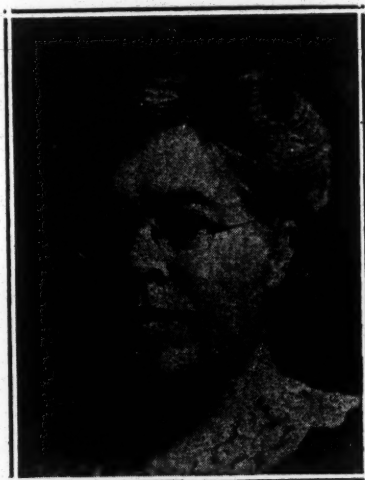
es Sakkaeen and the women spoke of her as an angel, but she was soon stricken by typhoid fever and had a relapse which caused her death. The morning before her death after I had reached the school she called me in and asked me to read the seventh chapter of Revelation. After I had read it she said, "I will be with them today clothed with a white robe and a palm in my hand. Tell my mother about it." She was very happy. This

was in the morning. In the evening I went home and came back with two other missionaries. About ten o'clock she passed away with her face just radiant. She was so happy she laughed out. Before that she could not speak but she took my hand and clasped it in her mother's hand and I said, "Mary we will take care of your mother." Holding our hands thus she looked up and passed away joyfully.

Fowler Orphanage

By Miss Ella Barnes, Cairo, Egypt

An Open Letter to the Friends who responded to the appeal of Mr. Fred McMillan for a Silver Offering for Fowler Orphanage



MISS ELLA O. BARNES
Cairo, Egypt

THE Lord who directs everything in our lives, so ordered it that I was alone the evening your letters came. They were in one large package, and, with them, was a type-written list of all your names and addresses. You will just have to imagine my feelings, as I read letter after letter, for I cannot express them.

I would like to write to each one of you, but it is quite impossible for

me to do that at present. Will you each one please accept this as a personal letter of thanks for your gift.

Many of you expressed a desire to know more about the Orphanage so I shall try to give you a brief account of it. It is called Fowler Orphanage because a godly Quaker couple—John and Esther Fowler—contributed the first fund towards establishing it.

The Lord put it into their hearts to visit Egypt about thirty-five years ago. After touring the land, they came to some of the missionaries, and offered to send them some money to be used in getting some of the poor, neglected children from the streets and placing them in orphanages.

When they learned that there were no orphanages in the land, they felt sure that the Lord wanted them to start one.

John and Esther Fowler did not succeed in collecting money enough to even buy the land—much less to build and support an orphanage, but

their faith was strong. While visiting the missionaries, they met one who had been earnestly praying that God would make it possible for her to open a home for poor girls. I refer to Miss Margaret Smith who has been a missionary for about sixty years.

After much prayer over the matter, Miss Smith wrote to John and Esther Fowler, that if they would allow her the interest on the money they had collected to pay the rent of a house, she would open a home and trust the Lord to provide for the running expenses. They had offered the money to the Mission on condition it would be used to establish a home for poor girls. Their offer could not be accepted because it was at a time of financial distress and the missionaries were under orders to retrench, in their work and were forbidden to start any new work.

John and Esther Fowler were glad to send the money for rent. The home was opened in February, 1906.

Miss Smith says she never asked anyone to give money, and she never wrote a letter soliciting money. She even hesitated about having anything written about it in the church papers, lest it might be construed to be subtle advertising. She was afraid, also, to ask friends to pray for specified needs, lest that might appear to be an appeal for money. She took every request to God in prayer. He honored her requests.

Miss Smith is now eighty-two years young. She was relieved of the heavy burdens of this home about ten years ago. The lady now in charge has tried to follow her example. She too, can say truthfully that she has never solicited gifts.

Fowler Orphanage provides a home

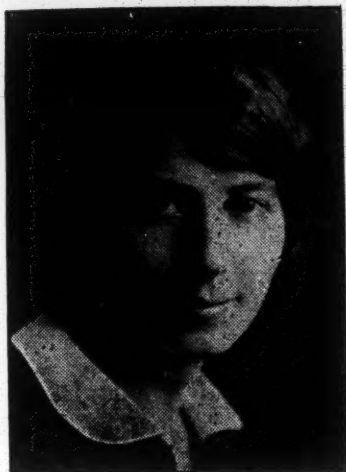
for fifty or more girls at a time. New ones are admitted at the age of three or five years, and each one is cared for and trained as a daughter of a large family. The aim is to train each one for some Christian service. Twenty-four have taught school. Ten of them are teaching this year. The total sum of teaching years of the twenty-four girls is one hundred seven years. There are nine Bible women and four in school preparing for that work. Eight are working this year. Their total number of service years amounts to forty-five years. Others have helped in hospitals and homes. Many are married.

We are thankful to you all for sending your gifts. It costs about five thousand dollars a year for the running expenses. The upkeep of the property is provided by the Foreign Board, and they have also provided salary for an Assistant for seven years.

With the exception of a very small saving fund, your gift is all that we have "in sight" at present. It ought to be enough for nearly three months and we are sure that more will be sent from some source when it is needed.

Some of you refer to the lady in charge of this home as a "wonderful" woman, doing a "wonderful work" and having "wonderful faith." I beg of you not to think of it that way. The only wonderful thing about her is the fact that God can use such a weak instrument in His service. This Orphanage is not being run by the faith of the missionary in charge. It is being run by the Faithfulness of God. To Him be the glory and the praises.

"They Sent Them Away"



MISS EULALIA GREETHER
Cairo, Egypt

A delightful social affair was arranged by the Women's Missionary Society, the Gibson Society and the Hannah McCreary Society, July 16, 1929, honoring Miss Margaret Graham who sailed August 10th for Cairo, Egypt as a short term teacher and Miss Eulalia Grether who sailed September 8th as a new missionary to Cairo, Egypt.

A most pleasant afternoon was enjoyed and the departing young ladies were made to feel the great pride that the church members hold that there will be two representatives from the Loveland congregation in the Foreign Field.

Mrs. Eva Eckerman presided over the meeting.

Mrs. J. Clyde Mahaffey and Mrs. N. J. Calhoun offered prayers asking divine guidance and protection for these two ladies leaving so soon.

Miss Mary Blair read several passages of Scripture relating to Egypt, the country of the ancients, with most appropriate remarks.

A fine program consisting of vocal, piano and violin solos was given.

Mrs. M. M. Carleton gave an excellent talk—(which is printed elsewhere).

In behalf of their many friends both Miss Grether and Miss Graham were presented with gifts and steamer letters and Miss Grether was also presented with a purse of money.

The program closed with a touching prayer by their Pastor, Dr. J. Clyde Mahaffey, who asked God's blessing and guidance upon these, our representatives in Egypt, during their absence from home and country. Then all united in the Mizpah benediction.

Tuesday, July 16th, 1929. Remarks by Mrs. M. M. Carleton in behalf of the W. M. S. to the Misses Grether and Graham who go to Egypt.

"Separate me Barnabas and Saul for the work whereunto I have called them."—Acts 13:2.

The life of an Evangelist is a separation. "Unto Me." The call is given by the Holy Spirit. It means work: "the work whereunto I have called them." The church at Antioch fasted and prayed and laid their hands upon them in Ordination, and sent them away. "So they being sent forth by the Holy Spirit departed. . . . And they preached the Word of God."

Their message was; Jesus the Eternal Word of God, "Who was delivered for our offences, and raised again for our justification." It means concentration of purpose; "this one thing I do. I determined to know nothing else among you." Sisters: This is your paramount message, even the vicarious death and triumphant resurrection of our Lord.

In the division of labor in a splendid institution for the education of Egypt's womanhood, your assigned duties as teachers of the Arts and Sciences will occupy your time and tax your strength, and this is right. But you will never lose sight of the fact that you have been sent to a people who are still outside the Faith of Christ, and that the primary object of your presence in Egypt is to deliver the Message which our Lord commanded us to make known to every human soul.

Your pure and holy lives, lived day by day in their presence, and your "chaste conversation" from which "all foolish talking and jesting" are excluded, will form much of your testimony, and will be your shining light which will lead them to glorify your Father who is in Heaven.

You cannot give that which you do not possess; therefore keep close to the inexhaustable source of supply. If anyone lack, let him ask of Him "Who giveth to all liberally and upbraideth not, and it shall be given him." "Open thy mouth wide and I will fill it."

This is not a pleasure excursion. When Paul said "I must see Rome" it was not that he might gaze upon the luxurious city spread out upon its seven hills.

He wrote in his Epistle to the Romans: "I purposed to come unto you, that I might have some fruit among you also, even as among other Gentiles." And Paul did see Rome, and bound with a chain, in the custody of the Roman soldiers who kept him,

he preached the Gospel and obtained the desired fruit.

Incidentally, and as a highly esteemed privilege, you, too, will doubtless see Rome and look upon the gloomy prison whence Paul was led forth to martyrdom. You will also visit Palestine and trace the earthly foot-steps of the Man of Galilee. You will, in thought, see Him on the brow of the hill where Jerusalem breaks upon the vision and He stops and weeps. You will see Him in Gethsemane and hear His agonized prayer. You will see Him on Calvary and hear His shout, "It is finished." And blessed thought, you will see the empty tomb. Then you will return to proclaim again the old but ever new story, from the new angle of deeper, more sympathetic understanding.

We know that you will not lay up for yourselves this saddest of all regrets: "In the midst of boundless opportunities I was an unprofitable servant." But rather with Paul you will exclaim: "I have fought a good fight, I have finished my course, I have kept the faith."

When trials and disappointments come to you, as doubtless they will, just utter in faith this confession: I am in the hands of my God, and Infinite Love cannot harm me.

And now we bid you, go, pledging to you our continued interest in you and in your work, and our temporal support, and fervent intercession.

(This was Mrs. Carleton's last paper, as she entered into her rest August 27, 1929.)



Foreign Correspondence

EGYPT

Minnehaha Finney, Editor, Tanta, Egypt



DAISY GRIGGS PHILIPS
Cairo, Egypt

Cut furnished from Mrs. George Moore Memorial Fund.

DAISY GRIGGS PHILIPS

A Tribute

How we are going to miss our dear Daisy Griggs Philips over there in Egypt! She was a woman of wide vision and with the sort of special training which fitted her to undertake daring projects toward the realization of her vision. She was one of the understanding ones who seemed always to be appreciative of one's efforts to put new things into motion. She seemed always to have such a grasp of people and the modern movements towards progress that it always opened up to me new vistas of life after having a talk with her.

I am thinking especially of the very helpful conferences I have had with her on committees and also as we might sit together in social fellowship. Well I remember the help she gave as she sat on the Committee of Women's Work, when the initial plans

were made for the beginning of the Bible Women's Training School as long ago as 1919. She was full of sympathy and energy, always ready to do her part.

Her home was always open to every one—missionary friend, Egyptian friend, English friend. Many of the Egyptian women of the higher classes found their way to her house for an hour or two of social fellowship.

I remember how one Moslem lady of great prominence once said as she sat in Mrs. Philips' drawing-room having a friendly chat, "My dear American friend, *this* is what we Egyptian women need and crave." *The Ministry of Friendship* was one of Mrs. Philips' special talents.

The very splendid and unique work among Egyptian girls in Cairo Egypt, conducted along Y. W. C. A. lines owes its existence to the advice and help of Mrs. Philips. She was able to give the help and advice of a trained expert because of her ripe experience as a Y. W. C. A. Secretary in the United States before she became a missionary.

The Egyptian papers expressed high appreciation of her work as the following clipping from *The Sphinx* shows:

"Mrs. Philips came with her husband from Topeka, Kansas, U.S.A. to Egypt in 1908, to join in the work of the American Mission in this country, and from the very first she gave her help and friendship to Egyptians of all classes. During the many years spent here, Dr. and Mrs. Philips have lived in Assiut, Luxor, Alexandria and Cairo, and in all these places Mrs. Philips kept her home open to all, and gave her time and energies to any cause for the betterment of Egyptian women and girls. She was mainly instrumental in founding the first club for Egyptian girls, and later was

the only non-Egyptian member of the committee of the National Christian Club for Girls in Sharia Reine Nazle, Cairo, which was organized by Egyptian ladies. She was also a valued supporter and committee member of the Y. W. C. A., Cairo, and only recently had been elected President of the Y. W. C. A. Council."

Her frail body held her back from doing the many, many things she longed to do for the social, intellectual and spiritual progress of her dear Egyptian women and girls, but hers is a name and a personality which will ever live in sweet memory over there in Egypt. Many will rise up and call her blessed.

Now since she has entered into the Great Beyond where all things are made clear, we should be content and all the more ready to gather up the broken threads of the fabric her skillful fingers were helping to weave and work on to completion, thanking God for the bright spot she has left in our lives.

This tribute is a very inadequate expression of all that Mrs. Philips has meant to Egypt but it has been written by one who loved her much.

Minnehaha Finney.

A LIFE OF SWEET RECORDS

About twenty-three years ago, at a Geneva Summer Conference I met a Miss Daisy Griggs. She was then a much valued Y. W. C. A. State Secretary. A few years later Mr. McClanahan and I sailed for Egypt, and our first night in Alexandria was spent in the home of this same Miss Griggs, who was then Mrs. Harvey Philips. Years later she was for a short time, our neighbor in Assiut.

In many capacities Mrs. Philips was a very significant person, but I first think of her as a lovely wife and mother—one who filled the life of a devoted husband and daughter. The greatest tribute one can give a mother, is to say that her first concern was for those of her own household.

Willingly and graciously she shared

with others her lovely home. How many missionaries have been lovingly cared for there; how many Egyptian friendships made and enriched under her roof. What numbers of interviews, committee meetings and conferences were held there during these many years.

I recall so clearly her generosity and neighborliness. She gave, and forgot the gift.

"Oh the little more, and how much it is,

And the little less, and what worlds away."

How easy it was to go to her for advice, or to ask a favor of her. There was always a ready and sympathetic response.

Her quality of mind I admired greatly. Her thoughts would travel to a logical conclusion, and there was an independence of thought, that one seldom finds. Always wishing to know more and to be more. A stimulating person mentally and spiritually, with the Christian outlook, and the Christian hope.

One could not omit her love for the people of Egypt, and her desire to be helpful and understanding. They felt it was good to work near to her, for they felt her working near to them. "There is a great man who makes others feel small. There is a really great man who makes others feel great." What possibilities she saw in rich and poor, and how real and worthwhile the women and girls were to her.

I think of Mrs. Philips as a woman who belonged not to our own mission, nor to our church, but to a much larger group, for her talents and sympathies reached out in forbearance and love to many faiths and to many folks.

A life arrests us by what it records, and this life of sweet records, of busy benevolence, and strong religious convictions has gone into the presence of Him where there is fullness of joy and where at His right hand there are pleasures forevermore.

Mrs. Neal McClanahan.

INDIA

Mrs. J. H. Stewart, Pathankot, India, Editor.

MISS JOSEPHINE WHITE
Tributes from Beaver Valley
Presbyterial

(Miss Josephine White was supported by Beaver Valley Presbyterial. At the Fall Rally a memorial service was held. The following tributes given at that time indicate the love of the women who have stood behind Miss White during her long years of service in India.)

MISS WHITE, AN AMBASSADOR FOR CHRIST

By Mrs. Mary Balph

Miss Josephine White whose gentle spirit took its flight from the Hospital in Lahore, India, was born in Mercer Co., Pa. In early life she joined the U. P. Church in Grove City, Pa. She was graduated from Grove City College in 1882.

From an early age Miss White took an eager interest in foreign missions. At the close of 1883 in which year our native membership was nearly doubled in India, an earnest appeal was made to the church for 14 new missionaries, 6 men and 8 women. This urgent appeal, together with the interesting state of the work which led to it, constrained Miss White to write at once to the Board of Foreign Missions and offer her services.

Her first term was to cover a period of ten years. Kind friends and neighbors joined her family in preparing clothing that would last until the time of her furlough. Clothes such as Americans wore were not to be had in India at that time. On November 5th she attended a farewell meeting in Grove City, given in her honor. The following morning the Women's Missionary Society of Beaver Valley Presbytery, having undertaken her support, made their first acquaintance with her at Wampum. They made her the appropriate gift of an elegant Bible and bade her God speed in her chosen work for God and humanity. About a week later she proceeded to Philadelphia, where

for the first time she met Mary J. Campbell with whom she was to make the long journey. Together they reached Bombay January 4, 1885. They arrived in Gurdaspur where they were warmly welcomed by the missionaries assembled for their annual meeting. That was forty-five years ago.

On the foreign field Miss White had charge of District work in different fields and also had school work. Only last October she asked to be relieved of school work for the less strenuous district work that she might devote herself to the work she loved best and for which she was so well qualified.

She had the rather unique experience of doing most of her work among the high caste women of the zenanas. These welcomed her as a friend and many of them heard from her lips the story of the blessed Saviour and the hope of a broader, happier life for them in the future. They relied upon her to direct their social affairs—the very few gala days in their somber lives. Eternity alone will reveal what her life meant to these women.

Forty-five years spent in the service of her Lord! What a record! Forty-five years spent in telling the good news of salvation to those who have never heard. Forty-five years spent in putting hope into the hopeless lives of India's women.

To be the means of saving one soul is worth a lifetime of effort. To be able to say when admitted into the better country, Blessed Lord, this one sheaf I bring, will be perhaps more than some of us can say, but when Josephine White's sheaves are garnered, when the returns are all in, we know that this promise will be fulfilled to her. "They that be wise shall shine as the brightness of the firmament and they that turn many to righteousness as the stars for ever and ever."

In the hospital in Lahore when she passed from earth to heaven it might be said of her as of Enoch of old, she was not for God took her, so swiftly and so gently the messenger came. She was buried in Sialkot, in the cemetery where many of our missionaries lie buried awaiting the resurrection morn.

MISS WHITE A GUEST ON FURLOUGH

By Mrs. W. S. Hawkins

I first came to know Miss White at the time she received her pin from the Women's Board for 32 years faithful service. From that time our friendship grew, and we have carried on a more or less regular correspondence. In her letters she always referred to the pleasure she received from the gifts from our Presbyterial, —the victrola and later the Ford. Besides the work the Ford made possible, she spoke of how much the people of India liked to ride in a car, so much so that she was afraid it would break down, but she didn't have the heart to deny them so great a pleasure.

In one of her letters, she spoke of Mrs. Samuels,—her wonderful life and sweet character, as well as her unusual ability for public work, and how concerned and anxious they were in India that Mrs. Samuels be well received in America, and accomplish the work here that they hoped and prayed she might.

I spent a very happy afternoon with Miss White at the Lawn Fete in Wilkinsburg, when she was enjoying her last furlough. One of my pleasant memories is of the day spent with her in her sister's home in New Castle. She treated us to a real Indian dish of rice and curry, which we enjoyed very much. Among the interesting things of India she had to show us was a replica of the famous Taj Mahal in white coral. It was in a box about 18 inches square, and had the appearance of the finest of lace.

During her last visit to America we had her give our Thank-Offering address, and I had the pleasure of enter-

taining her in my home. From what do we get greater pleasure than by entertaining God's own in our homes! I am so glad to have had this opportunity of becoming more intimately acquainted with her. She showed a great fondness for children and made a wonderful impression on them. My grandchildren never forgot her, and she never failed when writing to send them a message.

Mrs. Chas. A. Stewart, one of our missionaries now in this country, has this to say regarding Miss White. "For about four years we lived next door to her on the College Compound in Rawalpindi. She was living alone a great part of the time, and often did her own cooking. We all felt this was too much for her and that she should have company, but she did not seem to mind. She loved to have tea parties and invite both her Indian and American friends. Since her return from furlough the last time, I thought she had failed considerably and had grown somewhat feeble. Still she was faithful as ever to the work in her charge. On hot days I would see her plodding home from school about one o'clock, when she would have a bite to eat and lie down for a short rest. After that there would be callers, business with the school teachers, house work, or a shopping trip. Every Monday evening at 4.30 the missionary society met, and she was always present.

"She liked to have an Indian friend or one of her teachers living with her, and sometimes when she was stationed alone, she did this. Her eyes were blind to their faults, though not to their virtues. For years she supported an orphan lad, helped him to get an education, and even since he could make his own way, has been very liberal with him. She was soft-hearted as well as generous, and people often took advantage of her. I recall one instance in connection with this very boy. It was my second summer in India; Belle Hamilton, she and I had planned a little hike to a point

in Kashmir to Leh, the capital of Tibet, a distance of 200 miles. Before leaving Rawalpindi she had sent this boy some money to spend on his vacation instead of having him come to her as she sometimes did. But as we were about ready to leave Kashmir, he turned up, and, not knowing what else to do, she outfitted him with shoes, coat and other necessities for the trip, and took him along. On that trip, I learned to know and love her. She was a good sport, as the saying is, and took any hardship as though it were a great pleasure. She soon found that walking was just about as comfortable, and more speedy than riding one of those hill ponies. Once in desperation she dismounted, hooked the handle of her umbrella around the neck of the pony, and tried to pull him down the hill. It was very amusing. We had a lovely trip and she seemed to stand it as well as the younger members of the party. This same spirit stood her in good stead in her association with the Indians. Always ready to help and sympathize, she was a welcome visitor in their homes. She was especially interested in girls, and, if there was no Girls' school where she was sent, she would start one. I often heard her tell of the pleasure she had in teaching English to her class of beginners.

"She enjoyed a joke on herself, and we had many a good laugh at her expense. Those who lived in Pindi will never forget the day she left for America. Not being certain whether she could go or not, she had neglected to make the necessary preparations, then early one morning she received the necessary papers and had to make the train that day. The whole station turned in to help, throwing things into boxes and trunks as best they could, while she went on some necessary errands, wishing all the time she could make a few farewell calls. Confusion reigned, and at the last minute she was bundled off to the station only to find that some necessary article had been left behind. Dr. Porter

rushed back for it, and the authorities were kind enough to hold the train a few minutes until he could return. And so she started—herself as calm as though nothing unusual had happened.

"Early last winter she contracted the Flu and did not seem able to throw it off. It left her with a cough, and rather weak, but she insisted she would be all right as soon as warm weather came. It must have been more of a strain on her heart than she realized. She felt that her work was about finished, and it was time for her to retire. The Master has called her to Himself where she can rest from her labors."

In her last letter to me, she told of having received the balance of the \$1000 Bond that our Presbyterial had sent her, and spoke of her sincere thankfulness for all these years of joyful service which you dear people of Beaver Valley had made possible for her, and sent her love and kindest regards to you all.

We feel that the words of the 4th Psalm can be applied very fittingly to the life of Miss Josephine White:

"On the good and faithful, God has set His love.

When they call He sends them, blessings from above.

In God's love abiding she had joy and peace,

More than all the wicked though their wealth increase.

In His care confiding, she will sweetly sleep,

For the Lord her Saviour will in safety keep."

JOSEPHINE WHITE

Extracts from a Letter from
Dr. Maria White.

I had arranged with Cousin Josephine White to spend the summer with her in Abbottabad. It is about three thousand feet high there and suits me better than the higher altitudes.

Josephine seemed to be in usual

health and the prospect of a nice summer lay before us but by the fifth day after we reached there she took a cold and began to cough hard. She seemed to be suffering from Asthma. I found a lump in the windpipe just by the vocal cords and suspected cancer. I called the civil surgeon in consultation and he confirmed my diagnosis. She had organic heart disease of long standing and could not lie down day or night except for a few minutes. We decided to take her to the hospital at Lahore one hundred and fifty miles back in the heat.

She reached Lahore in better condition than we had expected and had a remarkably good night. I went to her the next morning at 7:30 and remained until 12:30 and did not return until six o'clock in the evening. I did not think of anything happening while I was away but when I returned the House Surgeon told me that about four o'clock she awoke from sleep, took a little lunch and very soon after began to sink and had just passed away before I reached her.

Several missionaries came to my help and because of the intense heat (110 in the shade) we arranged for the funeral the next day.

I went back to Abbottabad. Josephine's house had to be closed, things selected to be sent to America. This sad and most trying task fell upon us.

OUR MISSIONARIES GO ON A VACATION

By Mrs. J. H. Stewart

Some weeks of "baking," then some more of "boiling," and the Missionary in India is ready for the welcome change that comes with a move to a cooler clime. Vacation means not simply a change of environment, but being transported from atmosphere much akin to that of a furnace-room, with variations, into cool, refreshing breezes, from an altitude of 1000 feet or less above sea-level, to 7000 feet.

The Miss Sahiba leaves her situation, clad in her usual thin dress. On

the way up hill, she is glad to pull out the almost forgotten sweater, and wrap herself in it. How good it feels! As she unpacks her trunk and unrolls her bedding, the temperature of the articles she touches recalls to her mind those long, hot days "down below." How thankful she is for the relief! How wonderful to sleep under a down quilt at night! And to be able to stay in bed after 5 a.m.!

The last days of July are the days when most of our Miss Sahibas, grouped together in parties, go in different directions in quest of rest and a cooler clime. Schools have closed for a few weeks. Teachers, girls and boys have gone to their homes. The school buildings, which in other times of the year are teeming with life, are now empty, uninteresting rooms and courtyards, the watchman's cot occupying the front veranda.

Dispensaries, likewise, closed. Likely some women come to the door for medicine, who have not heard that the Doctor Miss Sahiba has gone on her *chuti*. Too bad to see them turn away disappointed! Ah! but just think! The Miss Sahiba is right there, ready for glad service the whole year through, except for her little vacation-time of six weeks, after having endured most trying weather for weeks.

The District and City Miss Sahiba finds it very difficult to do regular visitations in these days of bad roads and muddy streets, caused by the monsoon rains. So she slips away and has a little rest. When she returns, after six weeks, her step will be lighter and her spirit refreshed.

Those in Hospitals take turns, some going on vacation earlier, some later in the summer, in order to keep the Hospitals open. Some even find it necessary to divide their vacations taking half early and half later, as in the case of both Dr. Simpson and Dr. Reed. This is not so good for the missionary, but avoids closing the Hospitals.

A number of "hill-stations" have

been developed, to which transportation is comparatively easy in these days of motors. A railway journey (for the majority), followed by a motor trip varying according to the "hill-station", from eight miles to two hundred; the last and steepest stage in a dandy, carried by men, maybe a mile, maybe several—and the journey to the hills is completed. Fortunate is the person who arrives at her destination without a soaking, either of person or baggage, for it is the monsoon season, when there is far more rain than sunshine in the mountains.

Almora, although quite a journey southeast of the Punjab, is a resort for a number of the Miss Sahibas this summer. Miss Agnes Ballantyne has been in the famous Sanitorium there for some time and Miss McCahon is also spending the summer there, about two miles from the Sanitorium. Misses Janet Howland, Jean Black, Vivian Trimble and Esther Moyer are in another boarding-house there. Dr. Faith Reed has just returned from only three weeks of her vacation there.

Misses Marie Lawrence and Roma Beatty are in the Y. W. C. A. in Simla, India's summer capital and one of the most interesting of the hill-stations. Miss Kate Spencer is also in Simla.

Misses M. R. and Josephine Martin are in Kasauli, in the mountains of the southeast Punjab. Miss Kate Hill is in Kasauli with a friend of the Presbyterian Mission.

Our four new Miss Sahibas, Misses Frances Brown, Jane Lamont, Helen Weede and Rose Shereda are in Landour, where they entered the Language School the first week in May. To them, we venture to say, the word "hill-station" does not yet spell "rest", for among the good things said about the Landour Language School, we have not yet heard it spoken of as a place of "rest"! Miss Willa Ramsey is spending her vacation in our "Fairview", with the new Miss Sahibas. Misses Minnie Beatty, Sara Moore

and Frances Lincoln are also in Landour, as well as Miss Betsy Fleming.

Misses Fannie Martin, Eleanor Maconachie, Vida Graham and Lois Boyd are in Dharmsala in Valley View and Pine Cottage, two of our Mission houses. Dharmsala is reached by motor from Pathankot, which is also the Railroad Terminus for Dalhousie, where Misses Zara Hoon and Margaret Fehlman are in a Missionary boarding-house beautifully situated on a high, wooded hill.

To the north, is Murree, a 42 mile drive from Rawalpindi, where Misses Rose McCullough and Mary Logan are summering in a little Cottage owned by the Presbyterian Mission. Dr. Simpson spent part of her vacation there, and has just gone to Dharmsala for the remaining three weeks.

A further drive of 160 miles beyond Murree brings us to the entrance of Kashmir, that beautiful vale to the northeast, where fruits of different kinds and vegetables abound. There, several parties have resorted, some to Pahlgam, one of the choicest camping places in the world. Misses Lillian McConnell, Hazel Bennett, Lois Buchanan, and Louise Scott with her father, Dr. Scott, are there. Also Misses Nancy Hadley and Janet Nesbitt, with Janet's parents.

In other parts of Kashmir are Misses Dora Whitely and Laura Reynolds; Evva Hartig and Flora Hormel; Evelyn Cathcart and Ruth Ardrey; Maud Miller and Emma Stauffer; Katherine Beattie, Marie Cash, Olive Laing, Gertrude Zink, Helen Artman, and Georgia Wengert; Margaret Murdoch; Gwyneth Porter with her parents. Miss Mary J. Campbell is also having her vacation in Kashmir. Miss Henrietta Moore was in Srinagar, the interesting city in south Kashmir, for a short vacation.

Dr. Maria White is spending her vacation with Miss Josephine White in Abbottabad. She writes, "I am caring for Josephine, who is sick with fever and sore throat, which I think

are a sequel to the 'flu' that she had in the spring."

Later, just as this letter is ready to go in the mail.

On the evening of August 8th, God called Miss Josephine White to her mansion above, where she rests in His presence, after her long day of faithful service. Her call seemed sudden to us outside of her station, who did not realize that she was seriously ill.

Yet to her, what a glorious call! How she seemed to step out of our presence into that of her King, where there is fulness of joy, at Whose right hand there are pleasures evermore!

"And I heard a voice from Heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

—Rev. 14:13.

ABYSSINIA

Mrs. Fred L. Russell, Editor, Addis Ababa

HOME AGAIN

By Margrietha Kruidenier Buchanan
Sayo, Abyssinia

How fortunate we are to have two homes! It was very hard to pull away from the folks at home in America. But Oh, it was wonderful to get back home to Sayo. When we reached this hill-top we could truly sympathize with the little boy in the cartoon who is always finding something over which to have a "grand and glorious feelin'."

The last half hour before our boat pulled into Gambeila we could scarcely wait to greet the Abyssinian boys whom we could see waving to us. The old river boat was only going about two miles an hour so we were not making much headway upstream. Then when we discovered just who these boys were we were happier still. for two of them were our boys and we knew several of the others. My, how our tongues did wag! We didn't care how many mistakes in the Galla we made, I fear, for we had so many questions to ask them.

The next morning after much talk over carrier-loads we got started about ten-thirty. Mount Lilmo was long and hard to climb that afternoon but we didn't mind for were we not getting nearer our beloved Sayo? The cold night air felt wonderfully bracing that night after the heat of the Sudan. We were a mile higher than

we had been that morning, and how good things tasted as we ate our supper together by lantern light. It did not take Miss McKibben and us long to get off to our camp cots that night for we wanted to get started as early as possible the next morning. It was seven though before breakfast was over, the tents down, and our mules saddled (or "dressed," as our little boy Lee says), and we were finally ready to go.

Miss Blair and Mr. Henry met us about three hours out from Sayo with a picnic lunch which we ate ravenously. Then we were on our mules again eager to get home. From then on we began meeting boys, girls, men and women who had come out to meet us. Everyone of them seemed happy, and we were most happy to see them.

It just seemed as though that afternoon and evening were far too short for us to get "talked out." It was so good to see the Henrys and their two little kiddies as well as Miss Blair. We hadn't seen Mary Ann before. She surely is a little darling!

Of course we had to see our enlarged Church-school building. We are trying hard to get folks to come so that the auditorium may be filled on Sabbath days. You will remember that we wrote before of the smaller building being filled to overflowing. We have lots of room to grow now. My! but the Estey organ looks good.

It is the one that the monthly Church offerings have paid for. The reason we have only monthly offerings is because our church has not yet been organized and we are trying to get the people interested in giving instead of always receiving.

Then the Henrys came on up with us to our own little home to show us the surprise that awaited us there. Two of our floors were covered with fine hard wood instead of the damp cold bricks that were there before. My, but we were delighted! Those of you home folks who helped towards our floors will be glad to know that we can have the floors of our other four rooms covered with hard wood too. I only wish that the Henrys were as fortunate as we are.

School was going on in full swing when we arrived. But due to some misunderstanding, or ambiguity in the order that the Government had sent about the work here, school was closed again a few weeks ago. We are hoping and praying that the whole matter may be cleared up soon, so that no more interruptions may come to keep these boys and girls from learning to read the Bible and other good books that they are so eager to read.

Mr. Kenneweg and his motorcycle, which he brought from Khartoum, surely caused lots of excitement around here. We were sorry to see Mr. Kenneweg leave Sayo, but we are glad that Gorei is to have him. We know that they will appreciate him just as fully as we Sayo-ites have.

Now we are looking forward to Maxwell's coming. We can hardly wait for the next three weeks to go by till they do arrive. The Abyssinian people keep asking when the doctor and his family are to arrive. The Maxwells, surely will receive a hearty welcome into the hearts of all Sayo people, white and brown alike.

I must stop or you will stop reading this. But I do want you to know how much our year at home meant to us, and how very happy we are to be back home in Sayo once again.

CATERING ON A NILE BOAT

By Miss Elizabeth McKibben

Sayo, Abyssinia

On reaching Khartoum, we found that our boat left in two days. We also learned that we had to do our own catering. This meant that it was necessary to do our buying the next morning, in order that our food would be on the boat the day before it sailed. Mrs. Buchanan and I made out a list of things that we thought we would need for sixteen days, with three meals a day and five people to feed. How happy we were that canned goods had been discovered before this trip had to be made. Canned goods can be kept in the Sudan, but fresh foods will not keep very long without ice and our boat did not carry ice. We looked over the stock of canned goods and by the time our order was ready, it looked like we meant business, at least where the eating was concerned. Our boat with the food and some of our baggage left Wednesday morning. It being our last chance at civilization for awhile, we enjoyed staying in Khartoum until Friday evening when we caught the train for Kosti where the boat was waiting. We went to bed that night, happy with the thought that at last we were on the last lap of our journey. We arrived at Kosti, Saturday morning and hurried off the train, anxious to get on the boat and go. There was no need to hurry, for we discovered the sailors were on a strike. I know that you have heard of many kinds of strikes, but I doubt if any of you have ever heard of an *onion* strike. When the Engineer made up the cargo, each sailor was allowed a certain amount of space for onions. These onions were to be used as part of his food. After the boat had left Khartoum, the Engineer discovered that the sailors had smuggled aboard a number of extra sacks of onions. By the time the boat had reached Kosti, the sailors were still refusing to give up their extra onions. The Engineer on the other hand was

just as determined that the onions should not stay on the boat. They were still discussing the question when we reached Kosti. The first thought in our minds was "How long will we be here?" This brought up the question whether we had enough food to last, if we stayed in Kosti very long. We decided that the best thing to do, would be to go slowly on our supplies until we could see what would happen.

We had found an Abyssinian boy who wanted to return to his country and was willing to work for his return ticket, so we hired him to be our cook. We were glad to have him, for we had had visions of going down to the boat kitchen to prepare our food. It is not the custom for a white woman to go to the boat kitchen and prepare meals. That would not be according to the standards which the white man has set before the black. The kitchen is large enough but when three or four different servants are trying to prepare their masters' food at the same time, it seems to become very small. The stove is very large compared with the stoves we use in America, but there was only one lid that could be lifted. Most of the heat was under this lid and all the servants wanted that particular spot on the stove. Several mornings Mrs. Buchanan or I went to the kitchen to see why our breakfast was not forthcoming. We soon found that the place our servant had had on the stove, had been taken by another and our pans

pushed back. We partially solved the problem by having our breakfast a little earlier, so that we could be out of the way of the others. Mrs. Buchanan did go to the kitchen to prepare a special dish at times, but we were glad to leave most of the work of the kitchen to our boy.

How glad we were on Sabbath afternoon to have our boat start on its way up the White Nile. After fourteen days on this steamer we reached Gambeila. Before the boat tied up we saw a number of familiar faces. These were some of our own Mission boys who had risked getting malaria, in order to meet and welcome us home. We cannot express the feelings which we had when we saw some of the people whom we have learned to know and love. The next morning, after very much talking and wondering if we would ever get out of Gambeila, we started on our mules at ten-thirty, and reached the top of Mount Lilmo at 6 p.m. What a thrill it was to know that we were back in Abyssinia and that the next day we would reach Sayo. The end of our journey finally came and at 2 p.m. we arrived at Sayo. Our native friends came out along the road to meet us and some of the women had bunches of flowers for us. I cannot describe the feeling a missionary has when he returns to his field. If you want to know, become a missionary and see for yourself. I can only say that I am more than glad to be back at work in Abyssinia.

SUDAN

Mrs. R. F. Shields, Editor

THE "LUKE" OF DOLEIB HILL

By Rev. H. H. McClellan

Akwokwin is not a handsome man. Some Shullas are really handsome. Akwokwin is a man that you would remember however, for his look of intense earnestness and eagerness accompanying his ceaseless activity would appeal to you at once. Few people move quickly in the Sudan, but

Akwokwin's nervous energy seems to be boundless.

Akwokwin says he was first connected with the Mission as a cook for Dr. and Mrs. McLaughlin. Dr. McLaughlin and Dr. Giffen opened the work at Doleib Hill twenty-seven years ago. It has been twenty-five years since Akwokwin entered the kitchen. He was a pioneer, for before

that time no Shulla would think of doing such woman's work; today boys and young men desire housework at the Mission. Dr. McCleery trained Akwokwin as a clinic assistant and he has been in charge of the daily clinic during the years since Dr. McCleery and later Dr. Buchanan had to go home for health reasons. He made a public confession and was baptized after he had given evidence that he was a true follower of Christ.

It is interesting to know how Akwokwin is prepared for his work.

He does not read. You might think that he would apply acids to wounds by mistake—but not so, for he knows his bottles of medicine. He would be called a linguist in the States, for he speaks Shulla, Dinka, Nuer, Anuak, and Arabic. He has need of all these languages for his cosmopolitan groups at the clinic. His lack of education sounds like poor preparation for a clinic man; his gift of tongues sounds encouraging; his love of children is even a greater gift.

Akwokwin has another qualification for his work. He is a Christian. True, he is ignorant and has stumbled and sinned as have others of his brother first-generation Christians, but his life has changed. Drink was once his master; his friends say that

he has quit drinking. His sinful life seems to have shown him his great need of a Saviour and to have deepened his fellowship with Christ. His face shows the Christ life. One wonders what he might accomplish if he could read the Word of God and have it more clearly as a light to his path. Singing, prayer, and a Bible story precede his daily clinic treatments. He also teaches a Sabbath School class of Anuaks who are working here far distant from their country. Their tribe is one of the unworked tribes of this pagan land. The seed sown here in weakness may bear fruit among that people.

I was at the clinic service this morning. Six of the sixteen in the room while I was there had "broken heads." They had been in club fights and the clubs of their opponents had broken the defense of their pole shields to reach the mark. Mothers were there with little children. Akwokwin doctored all; he practically fathered them. Let us pray that those little children will grow up to know that "a soft answer turneth away wrath, but grievous words—(and Shulla clubs and spears)—stir up anger." Let us pray for this young Christian and other young Christians who are trying to live up to the light they have.

COMING EVENTS

January 8-10, Home Missions Council and Council of Women for Home Missions—Atlantic City, N. J.

January 11-14, Federation of Women's Boards of Foreign Missions—Atlantic City, N. J.

January 14-17, Foreign Missions Conference—Atlantic City, N. J.

January 14-17, Conference on the Cause and Cure of War—Washington, D. C.

January 19-26, Pentecostal Celebration under the auspices of Ohio Council of Churches—Columbus, Ohio.

March 7, World Day of Prayer for Missions.

Editorial

MRS. JOHN P. WHITE, Editor, 214 East Second St., Xenia, Ohio.

PREPARING FOR PENTECOST

A Message to Presbyterian, Women's and Young Women's Missionary Societies, with an earnest appeal that it be not only *read* carefully and thoughtfully, but that its suggestions be really put into practice, with *hope* and *faith* that a blessing will follow .

The Christian Churches everywhere are this year looking forward in anticipation to the nineteen hundredth anniversary of the Day of Pentecost, June 8, 1930, and this fact is giving direction to much that is being planned by our own church for the coming months.

It has been suggested that the Christian women in every continent unite in a world-wide fellowship of prayer in preparation for a worthy commemoration of this event, so supremely significant in the history of the Christian Church.

The Christian Church of today faces a stupendous task. Apathy within and assaults from without are hindering the fulfillment of its purpose. In view of this, and in recognition of the fact that the salvation of the world waits for the Gospel of the Lord Jesus Christ, we earnestly request the women of our church—

1—To cooperate heartily with their congregations in carrying out the "Program of Evangelism" as set forth by the Evangelistic Committee of the General Assembly.

2—To pray daily, and at each meeting of the missionary society, for a fresh manifestation of God's power in the life and work of the Church in every land, that to every believer may come a new experience of spiritual life and power.

3—To pray daily for a revival of the spirit of *witnessing*, that every follower of Christ may be a ready *witness* for Him, testifying of His worth to friend and neighbor with the simplicity and earnestness which characterized the early Christians, and so labor that the 1900th Pentecost may be as the first Pentecost—a time of great ingathering.

4—To make a special study of the New Testament, more especially the Gospel by Luke and the Acts of the Apostles, during the time intervening between Easter, April 20th, and Pentecost, June 8th. We also suggest an early study of the text book, "From Jerusalem to Jerusalem," a recital of the spread of the Gospel in the nineteen centuries since Pentecost.

5—To recognize the priceless asset which is ours in the youth of our churches and make a special effort to enlist the young women and juniors of our local churches and communities that they, too, may share in this practice of prayer and study of God's word.

6—One of the greatest aids to the spiritual life of past generations was the family altar, now too sadly neglected. Will you not pray and work for a renewal of the practice of daily family worship?

7—The most effective way of promoting the spirit of intercession so needed at this time is by the formation of a prayer group. This group should meet at some time other than the regular missionary meeting for an hour of prayer and praise. Smallness of numbers need not be discouraging for the promise is, "For where two or three are gathered together in my name, there am I in the midst of them."

8—To Presbyterian Presidents we would suggest that the thought of Pentecost be prominent in the program and devotional service of the Presbyterian executive and open meetings. —The Women's Board of Directors.

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PARTNERS IN PRAYER

World Day of Prayer, March 7, 1930

It is a wonderful privilege to be a partner in the World Day of Prayer. Who can measure its values?

It is itself the product of prayer which by the new vision of the world field united home and foreign mission days of prayer into one throughout this land, and then extended the fellowship to include Christian women 'round the world.

Its fellowship overlaps all barriers of race, color, national and class pride. It includes the shut-in and the traveler, as well as those who assemble. Where meetings are held, prayers may be offered in various languages; though the words are strange, the spirit that animates is understood by all. Those of different race and color and creed are seated side by side. National antagonisms are swept away by the rising tide of Christian understanding and goodwill. The inclusiveness of Christ's love becomes an actual experience. Sympathy is quickened to active friendliness for the immigrant, the oppressed and disadvantaged in our own country, and the unprivileged and religiously destitute of every land, that they may learn of the love and power of the compassionate Christ.

In the spotlight of united prayer the task which Christ committed to His Church is more clearly seen, more fully apprehended. New methods are born, old ones adapted to meet present needs. United prayer leads to cooperative effort.

All over the world the missionaries who bear the Gospel are heartened by the consciousness that they are supported by the prayers of the Church at home. Prayer calls forth new messengers, sends reinforcements into the ranks. Did not Jesus, our Lord, say, "The harvest truly is plenteous, but the laborers are few; pray ye therefore"?

What we need to guard against is the proneness to limit ourselves to a set day of united prayer. Rather shall the day be the expression of the habit of our lives, that we may always think ourselves as members one of another, humbly, and gratefully saying, "*Our Father*," and so joining in a unison of prayer, that the day may be hastened for which Christ himself prayed, "That they all may be one . . . that the world may believe."

—Mrs. Orrin R. Judd, President, Council of Women for Home Missions.
See Literature Department for programs for the World Day of Prayer.

A VISIT TO THE PACIFIC COAST

Mother and I had a wonderful trip to Washington and California. It was wholly unofficial, having as a primary object the visiting of members of our family, one of whom was in poor health.

We had the opportunity of visiting many of our churches and it was a great privilege to speak to various congregations in their Thank-Offering services, to meet with individual societies and with the Los Angeles Presbyterian.

We had heard of the churches, of their "work of faith and labor of love" and we were glad to see evidences on every hand in the fine audiences, the over-flowing Sabbath Schools and the efficient missionary societies. Everywhere among our women's societies there was manifest splendid loyalty to the work of the Women's General Missionary Society.

We came away enthusiastic over the beautiful Northwest and beautiful California. One month was all too short a time to make such a visit but it was long enough to renew many old friendships and to form new ones among the fine folk on the Pacific Coast.

* * * * *

QUESTIONNAIRE

1. "Pushing the button does what"?
2. How many Negroes in American Cities today?
3. What does one Governor keep on his desk at all times?
4. A seven course dinner for two.—Where?
5. Their hair was combed every two weeks.—Why?
6. What picture of a mission school was displayed in the Royal Academy in London?
7. How did a couple of Quakers help establish a work in one of our mission fields?
8. What important event will be celebrated in 1930?
9. What "overlaps all barriers of race, color, national and class pride"?
10. Who cooked on a stove with only one hot lid?
11. Where was there an "Onion Strike"?
12. Where were the mules "dressed"?
13. Where did a motor cycle cause excitement?
14. "They met us bearing flowers"—Why?
15. Why did a United Presbyterian woman say "How glad I am that I gave to the New World Movement Fund"?
16. Where was a "House Cooling" held?
17. How many applicants for the Sudan Mission?
18. Why teach World Peace to Children?
19. Where were some children disappointed last year because they had no Christmas tree?
20. When does the Thank-Offering year close?

Thank-Offering Department.

EDITED BY MRS. MRS. O. H. MILLIGAN.

Thank-Offering Secretary

905 Publication Building 9th St., Pittsburgh, Pa.

HE LEADETH ME

In pastures green? Not always: sometimes He
Who knoweth best, in kindness leadeth me
In weary ways, where heavy shadows be.

Out of the sunshine warm, and soft, and bright,
Out of the sunshine into darkest night,
I oft would faint with sorrow and affright,

Only for this—I know He holds my hand,
So whether in green or desert land,
I trust, although I may not understand.

And by still water? No, not always so;
Oft-times the heavy tempests round me blow.
And o'er my soul the waves and billows go.

But when the storms beat loudest, and I cry
Aloud for help, the Master standeth by,
And whispers to my soul, "Lo, it is I."

Above the tempest wild I hear Him say,
"Beyond this darkness lies the perfect day,
In every path of thine I lead the way."

So, whether on hilltops high and fair
I dwell, or in the sunless valleys, where
The shadows lie—what matter? He is there.

And more than this: Where'er the pathway lead,
He gives me no helpless, broken reed,
But His own hand, sufficient for my need.

So where He leads me I can safely go;
And in the blest hereafter I shall know
Why in His wisdom He hath led me so.

—J. R. Miller.

GRATITUDE

Our gifts as we present them in our annual Ingathering are expressions of our gratitude to God for the many blessings we have received from His hand during the year.

This word composed of only nine letters is very precious in God's sight. His word is full of gratitude expressed by praise and thanksgiving.

Gratitude is sometimes compared to a beautiful tree whose roots are found imbedded in a loving heart, a tree whose leaves shelter all who seek its protection from the scorching rays of selfishness and greed, and whose fruits enrich every soul who partakes of it.

Are we grateful to the Giver of all our gifts? Have we not often taken these and enjoyed them without thinking beyond the joy and pleasure they give us.

God has given us many commands. If we follow these we shall find rich rewards.

"Offer unto God thanksgiving; and pay thy vows unto the most High." Psalm 50:14.

"O sing unto the Lord a new song; for He hath done marvelous things." Psalm 98:1.

"O give thanks unto the Lord, call upon His name: make His deeds known among the people." Psalm 105:1.

"Honor the Lord with thy substance, and with the first fruits of thine increase. So shall thy barns be filled with plenty, and thy press shall burst out with new wine." Proverbs 3:9.

"Continue in prayer, and watch in the same with thanksgiving." Col. 4:2.

"In every thing give thanks: for this is the will of God in Christ Jesus concerning you." 1 Thess. 5:18.

The spirit of gratitude is not for the Ingathering day only but should be carried throughout the year.

The year 1929 will soon be closed. We recount His many blessings through the whole year and look forward with faith into the new year.

May the gratitude in our hearts go through each day of 1930.

"Every day will I bless thee; and I will praise thy name forever and ever." Psalm 145:2.

SUGGESTIONS FOR THANK-OFFERING PART OF DECEMBER PROGRAM

First—Should only members of the society use boxes?

Second—When should preparation for the 1930 Thank-Offering begin?

Third—What is the best method you know?

Fourth—How many members of our society are Life Members? Give names.

Fifth—What is meant by Presbyterian Thank-Offering Honor Roll?

Your General Secretary would appreciate the answers given to Question Number Three. Give your successful plans; they may be helpful to other societies.

VERY IMPORTANT

The 1929 Thank-Offering year closes at midnight December 31, 1929.

Mrs. J. B. Hill our General Treasurer desires to close her books at once. Help her this year to have New Year's Day free from work. Make her real happy by sending all thank-offerings to her ten days before the date of closing rather than one day after the beginning of 1930.

SUPPLIES FOR MONTHLY PROGRAM

Why Barketi was Thankful.

Egyptian Givers.

The Thank-Offering—What It Is—What It Does.

What Is A Thank-Offering?

Why I Give A Thank-Offering?

History Of The Thank-Offering.

Life Directorships.

Life Membership Fund.

Thank-Offering Questions.

Duties Of A Thank-Offering Secretary.

Prayer Our Best Preparation.

PRESBYTERIAL HONOR ROLL

Help your Presbyterian to have a place on the Honor Roll by filling out at once your report blank and mailing

same to your Presbyterian Thank-Offering Secretary. Our slogan for 1929—57 Presbyterials on Honor Roll.

Life Members

From October 1, 1929 to November 1, 1929
\$25.00 each.

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| <p>30. Mrs. David Rakestraw, Cedarville, Ohio. By W. M. S. of Jamestown, Ohio.</p> <p>31. Mrs. Mary Ann McMichael, Sharon, Pa. By Sharon W. M. S., 1st Division.</p> <p>32. Mrs. Mary Stephens, Sharon, Pa. By Sharon W. M. S., 1st Division.</p> <p>33. Mrs. Jennie Liter, Kansas City, Mo. By a friend.</p> <p>34. Georgia McIlvain, Kansas City, Mo. By a friend.</p> <p>35. Mrs. C. F. Minter, New Wilmington, Pa. By two friends.</p> <p>36. Mrs. D. C. Mahaffey, Canton, Ohio. By W. M. S., Bedford Ave. Church.</p> <p>37. Mrs. Robert McClure, Columbus, Ohio. By Mrs. J. A. McClure.</p> <p>38. Mrs. Raymond S. Knox, Columbus, O. By Mrs. J. O. Welch.</p> <p>39. Mrs. Hazel McCreary, Columbus, Ohio. By Margaret and Elizabeth Adams and Mrs. Hugh Dunlap and Margaret Cooke.</p> <p>40. Stella Wiley, Dayton, Ohio.</p> | <p>41. Mrs. E. E. Evans, Reynoldsburg, Ohio. By her five daughters.</p> <p>42. Mrs. Kate Jones, Columbus, Ohio.</p> <p>43. Mrs. Blanche Platter Davidson, Columbus, Ohio.</p> <p>44. Mrs. Stanley Matthews, Xenia, Ohio. By friends.</p> <p>45. Mrs. U. D. Zinn, Columbus, Ohio. By Evening Group, W. M. S.</p> <p>46. Margaret Lewis, Columbus, Ohio. By Evening Group, W. M. S.</p> <p>47. Mrs. Edward Davies, Columbus, Ohio. By Afternoon Group, W. M. S.</p> <p>48. Mrs. Frank Beeba, Columbus, Ohio. By Elizabeth Ayers Circle.</p> <p>49. Lucille Guest, Columbus, Ohio. By Louie Connett.</p> <p>50. Emily Stewart, Columbus, Ohio. By her grandmother.</p> <p>51. Christina Martindill, Columbus, Ohio. By Sabbath School Class.</p> <p>52. Mrs. Minnie Foster, Columbus, Ohio. By Sabbath School Class.</p> <p>53. Mrs. Sadie Stouffer, Columbus, Ohio. By Sabbath School Class.</p> <p>54. Mrs. Mary Willis, Columbus, Ohio. By Sabbath School Class.</p> |
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Bible Readings

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| <p>241. 1 Sam. 28:7-14.</p> <p>242. Acts 13:22.</p> <p>243. Col. 3:12,13.</p> <p>244. 1 Pet. 3:4.</p> <p>245. Matt. 11:29.</p> <p>246. 1 Sam. 17:40.</p> <p>247. 1 Sam. 18:1.</p> <p>248. 1 Sam. 18:7.</p> <p>249. 1 Sam. 19:12-17.</p> <p>250. 1 Sam. 18:3; 20:16, 42; 23:18.</p> <p>251. How did David provide for his parents when the Philistines held Bethlehem?</p> <p>252. Where recorded that David would not drink of water brought to him and why?</p> <p>253. David was not revengeful in spirit. Paul says what about an antidote for vengeance?</p> | <p>254. How old was David when all Israel came to anoint him king?</p> <p>255. What city now prominent in Palestine was taken in conquest by David?</p> <p>256. Who kept the ark just after the Philistines gave it up?</p> <p>257. Where did David place the ark when disaster overtook him in removing it?</p> <p>258. How long did the ark remain there and what induced David to fetch it to Jerusalem?</p> <p>259. What house did David desire to build for God?</p> <p>260. When did the multitudes that went before and followed Jesus call him the son of David?</p> |
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Young Women's Department

Edited by the Young Women's General Secretary,
MISS IDA B. LITTLE,

1503 Dormont Ave., Dormont, Pittsburgh, Pa.

YEAR THOUGHT—"Nothing is ever done beautifully which is done in rivalry, nor nobly which is done in pride."—Ruskin.

YOUNG WOMEN'S SPECIAL WORK FOR 1928—1929

Support of Girls' Boarding School, Pasrur, India, \$4,350. Salaries—Home—Mrs. J. W. Pollock, Matron of Dormitory, Frenchburg, Ky.; Mrs. Eva J. Adams, R. N., Superintendent of Jubilee Hospital, Henderson, N. C.; Miss Laura Sawhill, Presbyterian Missionary, Boise, Idaho, \$2,680; Foreign—Mrs. Ruth Lobaugh Walker, Gorei, Abyssinia; Miss Mary Cole, Wadi Halfa, Sudan, \$1,600. Total askings, \$8,630.

NEW YOUNG WOMEN'S SOCIETIES

Every month should have a fairly long list of new societies. Numbers of Juniors are being graduated annually. Do you have a society in which they may thrive? Perhaps if you are an enthusiast and suggest such an organization, you are warned of over-organization! A very thoughtful man was one time asked about this. In reply he said that as long as an organization *functioned*, it was an *asset*. If you are not magnifying missionary development and study along with other studies, you need not be surprised if your young people are lukewarm,—yes, even cold or antagonistic towards the whole scheme of missions. And this question comes to the front,—Can one be Christian—like Christ—and yet refuse to be "workers together with Him?"

Mrs. J. C. Alter has been laboring for some months in Pawnee Presbyterian. Wherever she goes, you are sure to hear of something definite being accomplished. Consequently Lincoln, Nebraska reports a new society called Y. W. Mission Circle. There were fifteen charter members. Mrs. Velma McAllister, 3303 N. 49th St., Lincoln is the president.

Y. W. SPECIAL FUND

The last report on the state of the Y. W. Fund was \$579.25. Of course the year is still young. Would it not be a good plan to pay in part of your obligation rather early in the year as an encouragement to others? Be-

sides, salaries and upkeep go on the year round.

If your society has a plan of gathering the special which you consider unique or specially attractive, will you not pass it on for publication?

TRY

Some things are mighty though small. Beginnings are usually small, but the end no one can measure. So strength or power sometimes lies in a compressed space. Success may be bound up in one little act or word.

There used to be a special pride in being able to spell long words, ones of many syllables such as *in-com-pre-hens-i-bil-i-ty!* It really was a good-sized job for a small urchin. Yet probably no word was ever so difficult to understand as a small, three-lettered one, *t-r-y*. These three letters have ever been the slogan of solicitous parents, ambitious teachers, fond Sabbath School teachers. This little word marks the *parting* of the *ways* between *success* and *failure*.

Two children were having their music instruction. One would say if she failed to play the exercise correctly, "May I try it again?" The other child, after a couple of faulty efforts would exclaim, "Oh, I can't do it!" Both had talent,—bright, capable children. But of course the one who enjoyed it enough to try, try again became more expert on that instrument.

A longer way of spelling *try* is thus: *Per-se-ver-ance*. A medium way is—*Push!* Whatever the spelling, *effort* is the underlying thought.

Why should any young woman interested enough to belong to a missionary society have to be prodded a little now and again in order that she do her best? Should not the very fact that one is a Christian be a sufficient urge to activity?

With most children one must at times insist on proper effort if the lessons be fully mastered. None of us gets entirely away from childhood. Children still but older grown! All of us need to heed the call, "Attention, please!" Our humanity makes us subject to failure.

It is quite common to hear it said regarding some goal,—"*It can't be done!*" Within reason, every plan is deserving of at least one trial. Every such failure needs a second chance that it may be turned to success.

If every society *honestly tried*, (used advisedly) to follow the prevailing order, a good many successes would be registered where now there is half-success or failure. One sometimes wonders *why* the effort in making plans if a society may be a law unto itself. Why not have a new order established—every society seeking to do what is asked if at all possible?

Therefore, may every society try out the value of the Standard of Efficiency, the Pennant Points, the study class, the separate prayer group and other goals. *Trying* is half the battle; yes, and the *victory*, too.

"Let us not be weary in well doing; for in due season we shall reap if we faint not." Paul knew the meaning of the word, T-R-Y.

YOUNG WOMEN'S SPECIAL COLUMN

Mrs. Eva J. Adams, Superintendent of Jubilee Hospital, Henderson, N. C. writes as follows: "Just at this time we are having more patients than we can conveniently accommodate. One of our students, a young woman, had a minor operation today. She was taken back to her room so that the room she would have otherwise occupied could be given to an emergency case. Two or three times recently it has so happened that we have been obliged to discharge or remove patients before we had planned to do so. Of course we have not taken any risk to do this.

Last Saturday night about 8 o'clock, five people, victims of an automobile accident, were brought to us and about 2 a.m. of the same night, two men from Bracy, Virginia, a short distance of forty miles from Henderson. Both had been severely injured. One had his eye removed and the other had a fractured skull.

Last week some tourists were passing through from Baltimore, Maryland. Their car overturned on a ten foot hill, the car being demolished and the tourists painfully cut and bruised. They were brought to Jubilee. One of them said when leaving that Jubilee is a wonderful repair shop. There seems to be an epidemic of auto accidents. Within the last ten days, we have had fifteen such cases. The care given these patients has been or is proving successful. We have mentioned the accidents especially since we seldom have so many at one time.

We are having the usual quota of ordinary surgical cases and diseases to which the human seems heir.

Some of the Y. W. M. societies have been very kind in remembering us with quilts, blankets, bed linen, gowns, etc. We are especially grateful for these donations. It gives us a chance to make the necessary changes that we have to make because of our crowded condition.

Three girls were graduated this year in nurse-training. Two of these have already found regular employment working with physicians. They are getting on well.

We are hoping and trusting that the crowded condition under which we are now laboring may soon be relieved. There is a move on foot to enlarge the hospital. Pray that it may be realized.

Our Special representative at

Frenchburg, Mrs. Pollock, spoke last month of the desire for furnishings for the recreation room in the girls' dormitory. Now she writes saying that their desire has been gratified and lovely rugs cover the floors, proper light fixtures are in place and curtains, drapes and cushions complete the adornment. Mrs. Pollock thought our readers would be glad to know of the improvements. No doubt the girls are delighted.

Methods

Mrs. Paul Stewart of York, Pa., Y. W. Secretary in Big Spring Presbyterian prepared for the Y. W. Rally what she called a "Y. W. Rally Dialogue." Its first scheme was to draw out from each society through a representative just what work of a worthwhile nature each society had accomplished. She gained her material for this presentation from the answer on the annual blanks and furnished each representative with a copy of the dialogue acting as leader herself. Naturally no two societies work just exactly alike so a variety of material came in. (Incidentally, if the dialogue would not become too lengthy, each society might give a brief recital of its best program meeting.)

Mrs. Stewart also had in mind to emphasize the Y. W. Special Work so had prepared a list of questions pertaining to it, the same to appear on these pages for your benefit. ("Incidentally No. 2," the *Pennant Points* might also receive definite attention or other parts of Young Women's work.) Y. W. Special Questionnaire:

Leader: "Since this work is entrusted to us as Young Women, why are we not awake to our responsibility for it? A few questions may help us to realize the importance of this matter:

"What are the assignments desig-

nated as the Young Women's Special?"

Miss Cove: "In India—the support of a Girls' Boarding School at Pas-rur.

"In Abyssinia—the salary of Mrs. Ruth Walker, Missionary at Gorei.

"In the Sudan—the salary of Miss Mary Coie who is Superintendent of a Girls' School at Wadi Halfa.

"In Henderson, North Carolina—the salary of Mrs. Eva J. Adams, the Superintendent of Jubilee Hospital for Negroes.

"In Frenchburg, Ky.—the salary of Mrs. Caroline Pollock, the Matron of the School Dormitory.

"In Boise, Idaho,—The salary of Miss Sawhill who was a city missionary now Presbyterian."

Leader: "How can we get information about these workers and the needs of their Stations?"

Miss Newville: "By reading *The Womens Missionary Magazine* and by writing to these Missionaries."

Leader: "Can anyone tell us, now, anything about any of these workers?"

Miss Guinston: "There have been letters from some of them recently in the Magazine. Mrs. Adams, our worker, wrote that Jubilee Hospital has been so over run with patients this last winter that even the halls were filled with cots and then patients had to be turned away. With help

from the Duke Endowment it has been planned that an addition to the hospital be built this summer, which means that we should all get busy making bed linens, towels, etc. to supply the new rooms. Garments and blankets for babies are also needed there, as many maternity cases are brought to the hospital when no provision has been made for clothing the infants. A splendid feature of the work of such a hospital is that colored nurses are trained there and when graduated, they go out to nurse, and to teach hygiene and sanitation in the homes of their people. Mrs. Adams is very efficient and successful as Superintendent of this important institution, and we should feel it an honor and a pleasure to help provide her salary."

Miss Mexico: "Mrs. Pollock, the Matron at Frenchburg Dormitory had an interesting letter in the May Magazine. She is the House-mother for over *eighty* boys and girls housed in the one dormitory.

"Looking after them all as if they were her own children, she assigns and oversees their tasks, looks after their music practice or helps with their school lessons, helps girls with their clothes, mends boys' clothes, and tries to keep the whole big family living and working together in peace and order. I think it is a great privilege for us to help provide the salary for a woman who can mother such a family as that."

Leader: "All our Special workers are to write of their work in the Y. W. Department of the Magazine this year. Let us all watch for their letters and keep in close touch with their needs. Will someone state *how much* we are expected to give, to take care of our Y. W. Special Work?"

Miss York: "We are supposed to give at least an average of one dollar a year per member, which for our present membership in this Presbyterial would amount to \$115.00."

Leader: "Have we in Big Spring

Presbyterial been doing our share in this work?"

Miss Lewistown: "No, we have not. Instead of giving \$115.00, we gave this past year only \$38.50. That is certainly a poor record for Big Spring Young Women. I suggest that hereafter we resolve that we will come up to the standard of \$1.00 per member for Y. W. Work.

Leader: "You have all heard Miss Lewistown's suggestion. I hope you delegates will present the matter clearly to your Societies at your next meeting, and try to see to it that each Society comes up with its share next year."

Miss Josephine Dunn of Newton, Kansas reports that the Newton Y. W. M. S. of eighteen members has some very interesting meetings. She said they divided the society into three groups of months, those having their birthdays the first four months being hostesses the first time, others following in order. Because this society is rather small was not taken as an excuse to undertake nothing new. A Hallowe'en social was a feature. The pageant, "Money Talks," is to be given soon. She also states that the society is using the Pennant Points, qualifying on most of them. Such instances as this and other similar ones should encourage most societies to never *say fail* simply because the membership is not large.

1st Steubenville Y. W. M. S., through Mrs. R. E. Crawford of 632 Gilbert Avenue, Follansbee, W. Va., presents its new program. One feature is the attention given to current events. Even local church news comes one evening. The different mission fields are put before the society, each in its turn. The December meeting is to have a Candle Lighting service. What this is to be, you can learn by addressing Mrs. Crawford. The "Coming of the Kingdom" is the subject for the devotional period throughout the year it seems. This

is quite appropriate, since the anniversary of Pentecost is to be observed in Christendom within a year, the 1900th birthday.

A fine slogan was offered in a recent methods hour: "Better to put *ten* women to work than for *one* woman to do the work of *ten* women."

A method of carrying on a mission study class is here presented. It is given that some one or ones may be heartened to *try again*. This society was divided into groups, each one having its own leader. Each leader was responsible for seeing that every member of her group read the book. Each one paid ten cents toward the price of the book. A strict record was kept of attendance for at the end of the year the *faithful* were to enjoy a tureen supper. The *group* attending *best* was to be *guest of honor*. Only those members having read the book or who listened to some one else read it were permitted to attend the supper! Does it not seem worth trying?

Marie Prentice, editor of the Y. W. M. Circle of the 6th Church, N. S., Pittsburgh, sends the following for publication:

On Thursday evening, October 10th, 1929 at 6:30 p.m. a sauerkraut

supper was served in the church under the auspices of the Young Women's Mission Circle of the 6th U. P. Church, N. S., Pittsburgh, Pa. The supper was the opening event of the regular monthly meeting of the Circle, at which Miss Viola May Bayne, recently returned missionary from Gorei, Abyssinia, was the guest and speaker.

The attendance was very good, owing to the fact that there were many visitors from the Women's Society. After devotional exercises, Miss Bayne presented to the girls her routine of living and her schedule of work in the Mission Field at Gorei. She told of her association from time to time with three other young missionaries Miss Elizabeth McKibben, Miss Isabel Blair and Mrs. Ruth Lobaugh Walker, who are very dear to the members of the Circle. Miss Bayne made the work of the foreign field, both medical and evangelistic seem very real to each one present.

After the usual business meeting and reports of the various officers and committees, the meeting adjourned. This was followed by a social period and a display of trinkets from Abyssinia by Miss Bayne.

The programs for the Women's and Young Women's Missionary Societies are now ready.

Send in your order promptly. These programs are invaluable to all societies and are very moderate in price.

Price per 100	\$4.00 postpaid
Price per 50	\$2.00 postpaid
Price per 25	\$1.00 postpaid
Single copy 5 cents.	

Send orders to

THE WOMENS MISSIONARY MAGAZINE

XENIA, OHIO

Foreign Missions

MRS. H. C. CAMPBELL, Secretary, 340 S. Hiland Ave., Pittsburgh, Pa.

INDIA

We are eagerly awaiting the reports from the Annual Meeting of the Association in India which was expected to adjourn October 24. It will be almost Thanksgiving time before we have any definite word and there are so many things that we are anxious to learn about. First of all there is the loss from the terrible floods that have occurred in the Jhelum and Rawalpindi districts. So far as we know there was no loss of life to any of our missionaries. Houses had been literally washed away in floods and many of our Christians had to leave because their homes were gone, making it necessary for them to find some place else to live. We will of course make arrangements to adjust any loss to our buildings or property of any kind.

The November number of the Magazine gives a splendid account of the work in India. I hope you will read carefully all it has to say about the Avalon Girls' High School. As you have already read in the Magazine it will be known hereafter as the John and Jane Denham Memorial. The School Building will always be known as the Avalon Girls' High School because that was the name first given to it, but the entire plant will be known as the John and Jane Denham Memorial so you may as well get used to it. Please remember that for the year beginning June 1, 1930 we will have to grant extra estimates because we will have to furnish all that is necessary for teachers and servants and the upkeep of that entire plant—something we have never had to do before. We will also have three bungalows to take care of, for which we were not previously responsible. So please pray that the Lord will send extra money to the Foreign Department this coming year because it has assumed, we fondly believe under His

direction, new financial responsibilities.

Do not be concerned about the cost of maintaining Kinnaird College because it is not one of the responsibilities of the W. G. M. S.

We are praying that before this book reaches your hands our beloved Agnes Ballantyne and Miss Martin will have arrived in the home land in safety. Pray that in the Lord's own time Miss Ballantyne may be restored to normal health and to the people she loves so well.

We regret to report that the latest word from Miss Florence Jones is very distressing. We had a cable stating that the Mission had voted to send her home for health reasons. We have had no further particulars. When writing us early in September, Miss Jones said she was back at work in the Memorial Hospital in Sialkot and while she was not as strong as she hoped to be, she was getting along very well after an operation in the Hospital at Lahore. Now comes this cable. We know that every reader will unite with us in prayer that the Lord will bless every means used for the restoration of Miss Florence Jones to health. Of course we cabled back our consent to let her come home. The Mission must have thought she would have a better chance for recovery here than in India else it would not have taken the action it did. We fully concur with the Mission in everything it does for the health and comfort of our beloved missionaries.

Our beloved Josephine White left her furniture, her books, and her nice dishes to the Women's Board. Dr. Maxwell and Dr. Maria White had a good deal to say and do in connection with getting her affairs legally settled according to the laws of India. They decided to put all the furniture in the house near Taxila Hospital in which

Dr. Jongewaard's lived until a greater need arises somewhere in the work of the Women's Board. In the meantime the goods will be used and really cared for better than if packed away because it is hard to keep anything from the ravages of the white ants. We can hardly realize that Miss White is no longer with us. How glad we are to be sure that she is with the Master she loved and served so well for forty-five years! Who can estimate the souls that found everlasting life through her consecrated efforts?

Work is progressing on the addition to the Doctor's house at Sargodha, for which the Mission asked and the Board granted Rs.9,000. We may later have a picture of the completed dwelling to print in the Magazine so that you will all see it.

EGYPT

The latest building in Egypt belonging to the W. G. M. S. is the Community House at Beni Suef. The following extract from a recent letter we received from Miss Noordewier will give you some idea of the impression this building has already made: "At last we are settled in our new building and how glad and thankful we are. *Glad* because a dream has come true and Oh, so thankful to the women of the United Presbyterian Church in America who made it possible. We wish every one of them could come out to Egypt and see how splendidly this building is adapted to the needs of the work. A week ago we had a lady guest from America and her first remark after seeing the building was, 'Oh, how glad I am that I gave to the New World Movement Fund! What a splendid help it will be in the work in Beni Suef!' We hope to have a public dedication of the building later.

"We had a most delightful initiation of our community rooms on September 27. We had invited all the members of our local congregation and their families to meet the Gallo-ways who had arrived from America

a few days before. In his speech of welcome to our Egyptian friends, Dr. Hart mentioned what an American house-warming meant and said the present occasion was partly to "warm" our new community rooms. However, it was a stifling hot evening and he thought we might call it a "house-cooling" this time. Our Egyptian pastor, Rev. Bulus Murkos, made a nice speech as well as one of the laymen of the church. The children sang a few Psalm selections and a little Egyptian girl said a word of welcome to little Willard Galloway. After the speeches by our Egyptian friends, Dr. Hart gave a fine talk on "Loyalty to God." It was a plea for real Christian living in every way and it surely stirred our hearts. Then we served lemonade and cake to our one hundred guests and enjoyed a social time. This is the first time there has been a *congregational social* time in Beni Suef. Always up to this time the men and women met separately. But they seemed to enjoy this mixed meeting even though the men sat on one side and the women on the other side of the room. After the refreshments we gathered in the new chapel for a song service, and for the closing prayer.

"Every Wednesday afternoon we use the community rooms for classes for village women. There are thousands of women in this town and in the villages in the district who have never been to school and know next to nothing about the way to keep house and how to take care of their children. So besides teaching them Bible stories, verses, Psalms, etc. we are going to give them a lesson a week on how to keep house, how to care for their babies, simple lessons in sewing, etc. And we are having classes for the village children too. All who wish can receive one free reading lesson a week.

"Miss Malaka, our Egyptian Bible woman, is doing fine work in the Ghamrawi district of Beni Suef city. She teaches over fifty Mohammedan

women regularly and they count her as a real friend. They often go to her house and talk for hours about Christ, and a number of them are very near the Kingdom. Our weekly meeting in Ghamrawi continues to be well attended. We hold it in a small rented room in the worst part of the city. We would not dare to go there if we did not know He went before. The Lord has protected us so far and we know He will in the future. The need in this section of our town is simply appalling. But His Spirit is working and we are looking to the day when the first fruits of the precious harvest will be gathered in from among them.

"During the month (when we were not moving and getting settled!) I have been making trips into the district. The field is simply immense and one often goes about just dazed at the immenseness of the task and wonders where to begin. I do hope to get one more Bible woman—a graduate of the Tanta Training School. And I am going to try hard to get the money for her salary from the women in this Presbytery. It will be a new and difficult thing but do pray that their vision of what they can do for Him may be enlarged, and that we may have much love and wisdom in leading them out to greater things.

"The accounts are not yet finished but will be soon, we hope. Mr. Hoyman and Dr. Hart, and Mr. Henderson too, have spent hours and days of their time in making this building what it is and I know you all feel very grateful, as we do, for all they have done for us.

"There are still a few things we need for our community center which we could not charge to the building fund. We need to furnish two rooms for Bible women and passing Egyptian guests. Also we need a small fund to draw on for supplies needed in this work for village women. And for the salary of a boy to do the necessary cleaning. I am asking for \$100 in my estimate for the new year to pay for the yearly expenses of the

community center *as such* which is aside from the evangelistic work the Bible women are doing. I hope you will see your way clear to grant this sum, beginning as soon as possible, as there are no funds on hand for this community center work and it is such an important part of the work. As to our immediate needs, \$50 would furnish these two rooms for the Bible women and if you can send that soon I shall be very glad!

"Now I must close. Once more I want to assure you and all the women of the United Presbyterian Church that when they gave this building to the Lord they did a splendid thing."

We will try to have a picture of this new building at Beni Suef to publish with the financial report of the Building Committee.

A letter from Miss Anna Y. Thompson announces that the health of all the missionaries is pretty good, for which we are very thankful.

SUDAN

Every reader of the Magazine has heard of the Student Volunteer Movement. I have been reading its magazine for years and I have been deeply interested in its work. A few weeks ago we wrote its headquarters in New York telling that our School in Khartoum North was suffering for lack of missionaries; we needed a Home Economics teacher, a Kindergarten, and a Normal teacher. Mr. Sedam replied that he would do what he could to help. Imagine our pleasure and gratitude to him because we have now received sixteen letters from prospective applicants, not one of whom is a United Presbyterian. Blanks, Manual, etc. were sent out to each one who applied. At the writing of this article (November 4) only one has come back but others will be coming daily and we are now busy writing to the references. Will you all unite with us in prayer that the Lord will thrust out those whom He has called to work in this very important and difficult School? If we can find three that measure up to the needs,

we will elect the three. That being the case, won't you unite with us in prayer that the Lord will send money for salaries, travel, etc.? It would cost not less than five or six thousand dollars for the travel, outfit money, and the first year's salary for the three.

Every reader of the Magazine will regret to learn that Dr. J. K. Giffen of the Sudan has resigned the position of General Secretary. The years of correspondence and loving cooperation which we have had with him have endeared him to every one of us and we regret more than we are able to tell his resignation of the position. Our best wishes and our prayers follow him in whatever line of work he undertakes, for we know as long as the Lord gives him life he will be busy in the work of the Kingdom.

Rev. Reid F. Shields has been elected to fill the vacancy. Pray with us that the Lord will give him the faith and the love and the wisdom necessary for this important position.

ABYSSINIA

Dr. and Mrs. Pollock of Addis Ababa, Abyssinia came to Pittsburgh a short time ago. The Young People's Societies of Chartiers Presbytery are helping to pay his salary. People are so anxious to hear of the work that he had twenty-two speaking engagements in sixteen days. Mrs. Pollock, who did so much in the time of distress when all the nurses were ill and then became ill herself with the same terrible disease—typhus fever—is at present writing in Columbia Hospital. She has had an appendectomy and is getting along finely in answer to prayer. We are all glad to have the opportunity of doing everything possible for Dr. and Mrs. Pollock to show in some faint way our appreciation for all they did for our work in the George Memorial Hospital.

Dr. Pollock and Mr. J. L. Beatty, our architect, and all the rest of us are very busy with plans and estimates for the electric light and X-ray

plants in the George Memorial Hospital. We hope we may soon be able to award the contract. It is a great pleasure to have Dr. Pollock here to meet with prospective bidders and to explain the situation in detail.

Dr. Pollock reports that one of the new young ladies that went out in May had arthritis and another had amoebic dysentery. All have now improved, however, and are hard at work trying to get the difficult language and adapt themselves to a new and untried field of labor. The people were all delighted to see Miss White back and she is fitting in finely as pharmacist and bookkeeper.

Miss Holland sails for Egypt on November 8. She will be accompanied as far as Port Said by the Clements', the Acheson's, and the Baird's. You can imagine how pleased Miss Holland will be to fit up and take possession of the brand new Dispensary as soon as the Benha Community Building is completed. We have not had any late word but have every reason to believe the work is progressing.

Presbyterial and congregational societies everywhere are busy with Thank-Offerings. Miss Minnehaha Finney of Egypt and Miss Viola Bayne of Abyssinia are just as busy as they can be making addresses. It seems that every church in planning for the Thank-Offering service is anxious to secure a missionary as speaker so we have been unable to supply the demand. We regret that we had to disappoint so many because the most of our missionaries were out on deputational work under the direction of Dr. Taylor. As our Church at large participates in this mutual enterprise for the extension of the Kingdom will you not pray often for as large a Thank-Offering as the Master thinks best to send? Pray for wisdom to spend it. But above everything else pray for a wonderful revival throughout the whole Church that saints may be quickened and sinners converted so that even the angels in heaven shall rejoice.

Freedmen's Missions

MRS. ADA KERR WILSON, Secretary, 1007 Trenton Ave., Wilkinsburg, Pa.

It is a matter of extreme pleasure to the Secretary to report that part salary of Miss Josie Warren, the domestic science teacher at Henderson, has been pledged by the Home Missionary Society of The First Church, Pittsburgh, N. S. This is the third pledge toward a Freedmen's salary: Monongahela Presbyterial assumes the support of the principal at Prairie, and the Young Women's Special pays the salary of the superintendent of Jubilee Hospital. There are 49 other workers whose salaries are not pledged, and the salary list amounts to twenty-nine hundred dollars a month.

Word comes of the death of H. J. Oliver, a graduate of Knoxville College and the founder of our work at Prairie. He was a zealous conscientious missionary sparing neither time nor labor to make the work a success. The testimony of his neighbors was, that he always stood for the uplift of his own people—encouraging them to educate their children and to live honest, upright lives.

From *The Aurora* the Knoxville college paper we learn that the College has an enrollment of 131 Freshmen this year an increase of 35 over any previous enrollment. They represent nearly every state in the Union and the influence of the ideals received here will be felt over a large section of this land. Homecoming for Alumni was celebrated October 26th, with a record breaking attendance, many traveling long distances in order to meet old friends and take part in the festivities. In Chicago there is a Knoxville College Club to which many of the leading colored citizens belong. This Club planned to charter a special car to attend this meeting and as I have heard nothing to the contrary I suppose the plan was carried through.

At this time of year all the children are looking forward to a visit from

Santa Claus. We cannot realize the disappointment and sorrow to the child heart when he fails to appear. A letter received from the minister at Townsville, where we once had a mission school, says: "The little ones were very much disappointed last year when we were unable to have a Christmas tree. Wont you please interest some of the good people in sending a box so that the great disappointment will not have to be felt again." "A word to the good is sufficient."

Reports from Thyne Institute, Chase City, advises that the work in our two departments is tending to make the girls more thoughtful and interested in their classmates. They have made dresses for the girls who have no mothers; comforts are sold to people in the neighborhood. One woman was so pleased with the one she bought that she has ordered two more. There are 60 girls taking advantage of this course.

The following notes have been prepared by workers in the Alabama missions and forwarded for publication:

PRAIRIE

Prairie Institute enjoys the reputation of being the social center for the community. On the night before school opened the trustees and patrons entertained the faculty; at which time plans were made for raising money to paint the inside of the school building.

We are pleased to report that the paint is now being applied to the walls and the work is being watched with much interest.

There is manifested a splendid spirit of cooperation in all the work of the school.

Our greatest handicap has been irregular school attendance, due to weather conditions which have de-

layed the farmers in gathering their crops.

Dr. Johnson our new pastor has commenced his work. He and a visiting minister, Rev. Mr. Kingston were entertained at the home of the principal, Prof. Wm. Peters.

Prairie is making plans for an exhibit at the Negro County Fair to be held in Camden; also for the Sabbath School Convention at Miller's Ferry.
Wm. Peters.

MILLER'S FERRY

After an enthusiastic and successful Teachers' Conference held here, our school had its formal opening. The same enthusiasm which characterized the conference was shown at this time. At the chapel exercises a number of speeches were made but the main speaker of the day was Mr. W. J. Jones, the County Superintendent of schools in Wilcox Co.

The enrollment at the opening was a marked increase over the past two years which has given much encouragement to the workers. At this writing, more girls are enrolled in the Boarding department than at any time last year and there is word that more are coming. Pray that we may continue to have success and that God will bestow a rich spiritual blessing.

Mrs. O. T. Hawkins.

CAMDEN

The first month of the school has passed yet it seems but a few days since we wished the students and co-workers a pleasant vacation. God has

dealt very kindly with us. Most of our old workers are back and the new ones are experienced Mission workers.

We were sorry to have Mr. and Mrs. Peters transferred to another field of labor, but we feel that Mr. Alphonza Young will fill the position of Vice Principal creditably. We are proud of all of our workers and shall introduce them from time to time. Miss Lucy Woodward well known in mission work is our domestic science teacher. The Principal is aware that enlarged quarters mean an enlarged work. The school building is being enlarged by the addition of four rooms. One will be used for a Laboratory, one for a library and the other two for class rooms to accommodate the third and fourth High School classes.

Music hath charms—I wish I could express the enthusiasm of the students for the new Band. 25 are enrolled for instruction and there are only 16 instruments! Mr. Walter Anglin, a graduate of Alabama State College is the instructor.

Mrs. L. L. Starkey.

The stations which have been so generously remembered with boxes and barrels of second hand clothing wish to express their thanks and appreciation for this continued help. It means much in providing suitable clothing for those who would not otherwise be able to attend either school or Sabbath School.

PRESBYTERIAL SECRETARIES !!!

Please send names and addresses of delegates to the W. G. M. S. Convention for 1930 by Dec. 15, 1929, to the Convention Secretary,

MISS LILLIAN M. ROBERTSON
140 West 71 Street, New York City.

Presbyterials Reporting Delegates before November 1:

Monongahela
Kiskiminetas

Junior Department

MRS. W. R. McMUNN, Secretary, 302 Hastings, Ave., Oakdale, Pa.

NEW SOCIETIES

Miss Mildred Farmer, the missionary in charge, reports a new Junior Society at the Laurelton United Presbyterian Church, Rochester, New York.

Mrs. John A. Brossart has reported the re-organization of the Junior Society at the Woodruff Avenue Church, Indianapolis, Indiana.

Mrs. J. A. Greer reports the organization of a new Junior Society at Hammond, Indiana.

Miss Helen Lackey reports that the Juniors at the Scotch Ridge Church, Carlisle, Iowa are again organized. This is a new group.

Mrs. Andrew S. Creswell reports the organization of a Junior Society at Pontiac, Michigan.

Mrs. Robert McCune reports that a Junior Society has been organized in the Grande Avenue Church, Cedar Rapids, Iowa.

We are most happy to be able to report such a goodly number of new societies. Our best wishes go out to each one and the prayer that they may render much service for the Master.

WORLD-WIDE FRIENDSHIP FOR CHILDREN

As the Christmas season draws near, our thoughts are turned again to the first Christmas when a little Child, even the Lord Jesus, was searched for and worshiped by the Wise Men from the East. Since the coming of Jesus a new and greater value has been placed upon all child-life. The Master had time in His busy life to take up the little children in His arms and to bless them and to say "of such is the kingdom of heaven." It has been said that "A vast amount of the trouble in the world today is due to the fact that men and women are not thinking primarily of the boys and girls, but of themselves, as they work out their

way of living. The adult is really the object of worship of most adults, and the adult is himself. Things are not greatly to improve until the elders follow the example of the ancient Wise Men. The worship of the child would do more to introduce a larger measure of sanity and vision into the councils of those who in Church and State control the centers of power than any other one thing of which we can think. . . . We are called to build a world and create a society fit for the child, the sort of a child we see when we stand with the men of old before the manger of Bethlehem. To create a family life in America today that is really fit for the child, to organize a school, to conduct a church, is a task just a little different from the day's work as we habitually conceive it. To make a nation and to help bring into being a world order fit for the child is a challenge which must stir us in the depths of our souls."

In recent weeks much has been said in regard to world peace. The women of the missionary societies have been working and praying for many years for the glad day when there shall be peace on earth and goodwill toward all men. This time can be hastened very much by teaching the children to have feelings of friendship and love for all the other children in the world. Many children have become interested in the other world children through mission study and the sending of goodwill gifts. They have learned how like themselves all other children are and their sympathies and love have been drawn towards all. If peace is to prevail, we must begin to educate for peace today. A noted social scientist said "It is indisputable that an entire nation can be completely altered in character, outlook and motive in a single generation by the education of its youth."

Mrs. Nicholson in speaking upon this subject said "Children have no racial bigotries, no national antipathies nor inherited hatreds. Let us not pervert them by false teaching, but let us insist that the Church in its educational activities at home and abroad promote friendship, justice and goodwill among the children of all the world. As missionary agencies this is our unique responsibility. We dare not dodge nor shift it. We are making the minds of the children who throng our schools around the world. We can train this contemporaneous generation to think corporately and co-operatively on this theme. Let us be done with the glorification of war, or even with condoning it in our day. Let us insist that in our educational activities at home and abroad there be selected or prepared not such ideals as "my country right or wrong" but such as; first: Develop national pride in its praiseworthy acts and attitudes, and patriotism that will glory in service to the race; and second: give accurate and unbiased information regarding facts of history as related to other peoples; third: inculcate ideals of justice and fair dealing; and fourth: recognize the gifts, inheritances and potentialities of other peoples and foster comradeship, confidence, mutual understanding and respect.

In hearts too young for enmity

There lies the way to make men free.

When children's friendships are world-wide,

New ages will be glorified.

Let child love child and strife will cease,

Disarm the hearts, for that is peace.

Let us wage peace under the white flag of the Prince of Peace.

"Four Programs on World Friendship" is a small booklet which provides program material for four junior meetings and will be found very helpful for those leaders who wish to teach world friendship. The price is fifteen cents. The Literature Department will fill orders.

A splendid help for leaders who wish to arrange temperance programs

will be found in the Supplement to "Forward America." Price ten cents. Order from the Literature Department.

HISTORICAL FOUNDATION OF THE PRESBYTERIAN AND REFORMED CHURCHES

Montreat, N. C.

Sept. 5, 1929.

My dear Mrs. McMunn:

I wish to commend in the strongest terms I can command the "Junior Special" of *The Womens Missionary Magazine*, September, 1929. It was a splendid exhibition of the work of your department, and more particularly of the work of the women of the United Presbyterian Church are doing in behalf of the young of our land.

Your own article was first to catch my eye, and from the beginning to the end I thoroughly enjoyed it. I have tried to recall that I might speak accurately, and am disposed to say that the women of the United Presbyterian Church were of the pioneers in the department and have stayed with it more persistently and faithfully than any I know of.

The Presbyterian Church in the United States of America began a publication, "Children's Work for Children" in 1876, but this was discontinued years since. The Presbyterian Church in the United States published for a short time only a "Children's Missionary." But here come the women of the United Presbyterian Church with a "Junior Missionary Magazine" which has continued since 1895, and is still a "going enterprise." I have not the available information at hand to say accurately but am disposed to venture that this is the best record made by any "junior" missionary publication.

We are very anxious that we should have here a complete file of this "Magazine", and will greatly appreciate your efforts in our behalf. We have the file of the publication "Children's Work for Children" all bound, and will have shortly the complete file

of "The Children's Missionary." Through Mrs. J. D. Sands intercession we have a good although not quite perfect file of *The Womens Missionary Magazine*, and our address is kept on their mailing list. We have a very large number of visitors and have always called the attention of women to *The Womens Missionary Magazine*.

Much research work is done from our library, and our literature covers all branches of the Presbyterian and Reformed churches. So that your Junior Missionary Magazine would here serve a large patronage.

Assuring you that we greatly en-

joyed the "Special" of *The Womens Missionary Magazine*, and the accounts of the large work that is being done by your Church for the "juniors" of our churches and thanking you for any assistance that you may render us in our efforts to serve, I beg to be,

Most cordially and sincerely yours,
S. M. Tenney, Curator.

Note:—Any information in regard to a file of the Junior Missionary Magazine, or part of the same which could be obtained for Dr. Tenney, will be most welcome. Please send such information to the Junior Secretary, Mrs. McMunn.

Indian Department

MRS. J. FRENCH KERR, Secretary, 115 E. Fairview Ave., Connellsville, Pa.

ITEMS OF INTEREST FROM OUR INDIAN STATIONS

WARM SPRING

Rev. R. H. Barr writes of the burning of the Mess Building, a Government building near our church on Sabbath evening September 29. In a few minutes after fire was discovered it was a mass of flame. Two teachers just escaped from upstairs; the stair-way fell in behind them. Only a lamp, a rocking chair and small trunk were saved. The wind blew strongly from the north and carried the flames and heat from the church. There are small blisters on the side of the steeple base up to the roof and also some on the south end of the east side of the church; spraying saved it. Some of the window panes in the vestibule were cracked. The fence was torn down to prevent the fire from running back and firing other buildings and the dead grass. People marveled that the church did not get on fire. Let us praise God for His protecting care.

On September 11th, Eleanor Johnston, aged seventeen years, the only daughter of the Piute Interpreter, Seekseequa Chapel, died. Mr. and

Mrs. Johnston have buried all their children—six in number—all dying of tuberculosis when they were about grown up. The little Indian girl, Eleanor, went down gradually, having been sick nearly eighteen months. She died in the Park at Warm Spring Agency. The morning she died she talked with Mrs. Barr, as she had many times, and told her she was going home to that other Country and a few minutes later peacefully passed on to be with Christ. Labors of love by our devoted missionaries are never in vain.

Two of the teachers in the Government School are teaching classes in the Mission Sabbath School, a much appreciated service.

SIMNASHO

"One hundred twelve pastoral visits were made during August and September, as we visited the little houses dotted here and there, five and six miles apart, over the Oregon Hills. The roads are narrow and steep, often only a ledge cut in a spiral track up the Mountain side, the lower side falling away a sheer precipice some 2000 feet down to the river. Then again

we drove on the sun-drenched plains through the sage bush." Such is the life of our missionaries on Warm Spring Reservation. Are we bearing them up to God?

Rev. and Mrs. W. A. Matthews took no vacation except three days spent in going to and from Portland to transact some business. They report having had a very pleasant summer, made especially enjoyable because of all the visits they have had from friends.

Mr. Matthews gives us just a little insight into the everyday life of some of the Indians. "Billy Spencer, an Indian, is serving eight months in the county jail for beating his wife. He and his wife, together with Albert Spottier and his wife, were making the trip to Mt. Hood after berries. Mrs. Spottier is Spencer's aunt. They camped in the National Forest on the way to the mountain. In the morning Billy took some exception to the breakfast his wife had prepared, and as was his custom proceeded to give her a good beating. She is much younger than he, being only twenty-nine, and the mother of seven children, the youngest a baby of seven

months. She resisted so Mrs. Spottier held her while Billy kicked her in the body and struck her in the face. A white man, happened along and interfered. He had to arm himself with a club for defence and for the defence of Mrs. Spencer. Later he had Billy and Mrs. Spottier arrested. In addition to Billy's sentence Mrs. Spottier was given 25 days.

John Simtestus, one of our Indian families, and his family met with a very serious automobile accident. They were all taken to the Hospital in Salem, Oregon, the oldest boy dying an hour after reaching there. The boy's remains were brought back to Simnasho where Rev. Matthews held the funeral. The rest of the family have recovered and are home again.

TAMA

Rev. R. G. Smith writes that the work is starting off nicely this Fall. The Indians have asked for a Rally Day. The work has been much interrupted with County Fair, Chautauqua, and tourists. There were sixty-two Indians in attendance at the evening service, Sabbath October 6th.

HOME MISSIONS

INDIAN MISSIONS

Rev. R. G. Smith Tama, Iowa
Rev. R. H. Barr Warm Spring, Ore.
Rev. W. A. Matthews, ...Simnasho, Ore.

HOME MISSIONS

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Helps:

How to Use "From Jerusalem to Jerusalem." Price, 15 cents.

Posters, in colors, one for each chapter. Price, 50 cents for the set of six.

Manual to accompany "The City's Church." Price, 25 cents.

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Missionary Review of the World. July, 1929, for articles on the Home Studies. Price, 25 cents.

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Maps:

Map of the World. We do not carry these in stock, but will order for those desiring them. Price, in cloth, \$3.75; paper, \$2.00.

Outline Map of the World. 30 cents.

WORLD DAY OF PRAYER FOR MISSIONS, March 7, 1930.

Theme: "That Jesus May Be Lifted Up."

It is not too early to order supplies for The World Day of Prayer. The following supplies are now ready:

Seals:

World Day of Prayer Seals, 25 cents per 100. Order now and use on all your letters till March 7, 1930.

Posters, 10 cents each. Order as many as will be needed in the churches of your community and tack one on the bulletin board of your own church now. Also get permission to place in windows of business houses as the time approaches.

Call to Prayer Cards. Free. Supply enough for all who will pray. Distribute them now. Suggestions to Leaders. Order as above Free.

World Day of Prayer Program, 2 cents each; \$1.75 per 100. Order sufficient for expected audience.

A Service of Consecration, "Looking Unto Jesus," has been issued instead of the "Retreat" of former years. Only two copies are needed. It is prepared for leaders, for immediate use, preparatory to the program of the Day of Prayer itself. Price, 10 cents each.

The November "Missionary Review of the World" contains interesting reports of last year's observance of the World's Day of Prayer. The Best Methods Department, of probably the December issue, will contain World's Day of Prayer suggestions. Price, 25 cents each.

Tributes

MRS. AGNES LOCKHART MISS EMMA IRWIN MRS. ELLEN FRIGGENS

We the members of the Women's Missionary Society of the Second Church, Cleveland, Ohio, desire to pay a tribute to the faithful service rendered the society by Mrs. Agnes Lockhart, Miss Emma Irwin and Mrs. Ellen Friggens, life members of the Society, who have been called to their Heavenly Home.

They walked with God; they did what they could for His kingdom; they were faithful to the worship of His House.

In their deaths our society has lost three devoted workers but "their works do follow them."

Committee:

Mrs. W. H. Hubbell,
Mrs. I. Watson,
Mrs. H. J. Tilton.

MRS. RACHEL SCOTT BYERS

The members of the Women's Missionary Society of the Homer City, Pa. United Presbyterian Church, desire to pay a tribute of love and devotion to the memory of their dear and faithful member, Mrs. Rachel Scott Byers, wife of the late Samuel Byers, who was called to the fold by her Saviour on May 17, 1929.

She was an efficient treasurer of the society for a number of years.

The society wishes to bear testimony to her love, faith and knowledge of Jesus Christ, and to her trust in His Infinite Word.

We wish to extend our sympathy to the bereaved sons, sisters and friends, commending them to trust in the loving kindness of the Great Comforter.

We resolve that a copy of this tribute be sent to the sons, to **The Womens Missionary Magazine** and one placed on the minutes of the society.

Committee of Women's Missionary Society.

MRS. WILLIAM McLAUGHLIN

The Women's Missionary Society of the First United Presbyterian Church of Philadelphia, Pa., wishes to pay this tribute of love and respect to the memory of Mrs. William McLaughlin, who was called to her heavenly home, August 18, 1929. She was a Life Member of our society, always faithful to the missionary cause. She was our president for a number of years, and for twenty-five years previous was president of the Women's Missionary Society of the English Congregational Church of Lansford, Pa.

Mrs. McLaughlin was seldom absent from her place of worship in the church she

loved, and was active in all of its endeavors. We miss her, but we rejoice in the thought that she is now with her blessed Lord and Saviour whom she served so faithfully here on earth.

Committee:

Mrs. W. J. Graham,
Mrs. R. A. Fullerton,
Mrs. A. H. Pedrick.

MRS. KATE HINKLEY

The Women's Missionary Society of Zenith, Kansas, desires to pay tribute to the memory of Mrs. Kate Hinkley who departed this life September 2, 1929.

Though quiet and unassuming she will be greatly missed for she was always in her place in the church whenever possible. She was a kind friend and neighbor and a faithful mother.

We wish to express to her family and friends our deep sympathy for them in their time of sorrow, and to commend them to the care of Him who loved us and gave Himself for us.

Committee:

Mrs. C. A. Pollock,
Mrs. Mamie Volker.

MRS. LENA OGDEN MELOY

On the 19th of September, the congregation of the Bloomington, Indiana United Presbyterian Church suffered a severe shock and loss in the untimely death of the beloved wife of their pastor, Mrs. Lena Ogden Meloy.

Mrs. Meloy had lived among us less than two years, yet she had endeared herself to every member of the congregation and to many others in the community. She was a faithful helpmate, counting the church her obligation as well as that of her husband. The Women's Missionary Society found in her an inspiring leader or an encouraging follower as occasion demanded. Her beautiful Christian character was daily exemplified by acts of kindness and thoughtfulness. Her zeal was tempered with wisdom and tact. Every contact in life found her a truly lovely woman.

Realizing the inadequacy of words, the Women's Missionary Society still wishes to tender this little tribute and to extend to Mr. Meloy, Mrs. Ogden, her mother, and the three little sons, one an infant born only a few hours before his mother's death, their sincere sympathy in the hope that this feeble expression may in some small way help to relieve their loneliness and irreparable loss. May the Lord comfort them and may they receive peace and hope through Him who said: "I am the resurrection and the life."

Committee:

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Mrs. J. B. Curry.

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A Little Time Apart

"Come ye yourselves apart and rest awhile"

TUESDAY 10 A. M.

THE UNKNOWN TOMORROWS

We leave the Old Year with its "Yesterdays" and face the New Year with its "Unknown Tomorrows."

The "has been" and the "to be"—What?

I see not a step before me
As I tread on another year,
But the past is still in God's keeping,
The future His mercy shall clear,
And what looks dark in the distance
May brighten as I draw near.
So I go on not knowing
I would not if I might,
I would rather walk with God in the dark,
Than walk alone in the light.
I would rather walk with Him by faith
Than walk alone by sight.

—Mary Brainard.

"Leave your life's tomorrows in His care,—
For He holds them safely in His keeping."

Today's wealth may be tomorrow's poverty,
today's health tomorrow's sickness,
today's happy companionship of love tomorrow's
aching solitude of heart, but today's
God will be tomorrow's God and today's
Christ tomorrow's Christ. We can be sure
of this, God will be with us all the days that
lie before us.—Ian Maclaren.

For we know not every morrow can be sad.
So, forgetting all the sorrow we have had,
Let us fold away our fears,
And put by our foolish tears,
And through all the coming year
Just be glad.—Jas. Whitcomb Riley.

Every morning the voice of God whispers
to us, "You have not passed this way heretofore;
therefore keep your eye on your Guide.—J. R. Miller:

Keep your eye on the Lord's eye; cherish
a sincere, sensitive, responsive soul; and He
shall preserve you from every false way.
—W. L. Watkinson.

When doubtful it is well for us to wait
for God's voice. Our own plans are often
as unwise as they are impatient.
—John Timothy Stone.

God knows the way, and He will direct
every step of the road, every hour of the
day, and every day of the year, and every
year of our life. If we will but commit our

way unto the Lord, He will direct our
course so that we shall not lose ourselves.
—Chas. Spurgeon.

"Fear, facing the New Year
Thinketh, 'What shall it bring?'
And is dumb
Dreading the hidden ways.

"Faith, looking upward, saith,
'Good is in everything—
Let it come;
God ordereth the days.'

"This is our New Year's bliss—
He is mine and I am His.
All the days,
All the ways,
Lead us home.
Let us pray. Let us praise."

—Mark Guy Pearse.

"Whatever the path may be, Christ is
there and to be with Him is joy enough for
any creature."

You can do more this year than in any
year of all your life. You can do more of
the very thing you have been doing the
most of. You can rise to a higher level of
thought and feeling and conduct. No matter
how high you have lived you can live
higher still. The way upward is always
open. The heights tower above us forever-
more inviting us to climb.

—Charles E. Jefferson.

Our Prayer:

"Lord, give me faith to live from day to
day!

With tranquil heart to do my part,
And with my hand in Thine just go Thy
way!

Lord give me faith to leave it all to
Thee!

The future is Thy gift; I would not lift
The veil Thy love has hung 'twixt it and
me."

A New Year's wish for each reader of this
Page:

"May the New Year bring cheer!

A Faith that is pure
A Hope that is sure
A Charity sweet
A Christ-life complete

Heaven's light when the shadows draw
near."—Selected.

—Mrs. Mary Porter Kyle, Monmouth, Ill.

1930

Our Heritage

To be alive in such an age!
With every year a lightning page
Turned in the world's great wonder-book
Whereon the leaning nations look;
When men speak strong for brotherhood,
For peace, and universal good;
When miracles are everywhere
And every inch of common air
Throbs a tremendous prophecy
Of greater marvels yet to be.
O thrilling age!
O willing age!
When steel and stone and rail and rod
Welcome the utterance of God,
A trump to shout His wonder through,
Proclaiming all that man can do.

To be alive in such an age!
To live in it!
To give in it!
Rise, soul, from thy despairing knees;
What if thy lips have drunk the lees?
The passion of a larger claim
Will put thy puny grief to shame.
Fling forth thy sorrow to the wind
And link thy hope with humankind;
Breathe the world-thought, do the world-deed,
Think highly of thy brother's need.
Give thanks with all thy flaming heart,
Crave but to have in it a part—
Give thanks and clasp thy heritage—
To be alive in such an age!

—Angela Morgan.

In Lutheran Women's Work.